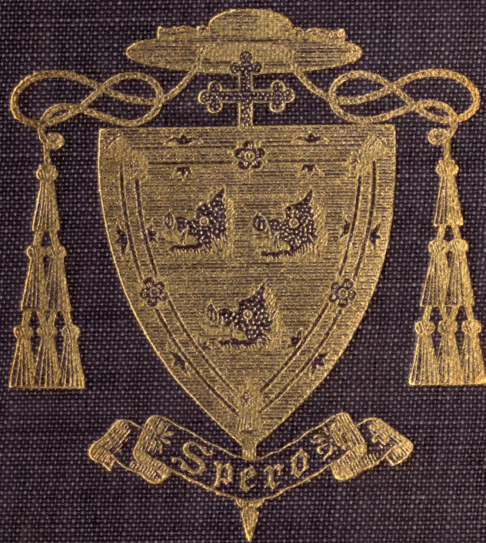


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QUEEN AND CARDINAL.

The Queen has written a very gracious letter to Cardinal Gasquet from H.M. yacht, "Victoria and Albert," Palermo, to thank him for the present of a charming little drawing of the Cardinal of York by Giles Hussey, which His Eminence has sent her for her collection of Stuart souvenirs. H.H. Princess Helena Victoria has visited the Cardinal and seen the work of the Vulgate Commission.

1925

ENVOYS ARE PROMINENT

Delegation is Also Under Patronage
of Archbishops of Canterbury
and York

By HAL O'FLAHERTY

able to The
Chie

ENGLISH PARLIAMENT AND

ITS ECCLESIASTICAL LEGISLATIVE POWERS

The Anglo-Catholic proposals for revision of the prayer book are practically assured of passing the house of assembly, which is now the governing body of the church. The possible sequel is thus stated by the Daily Chronicle:

"It is on the cards that within the next few months the house of commons will be asked to give assent to the measure sent up to parliament by the national assembly without any real mandate from the rank and file of the church, proposing changes which are likely to cleave the church in twain. It is a monstrous and intolerable position that parliament in the year 1925 should have to decide whether or not the sacrificial doctrine of mass shall be taught in the Church of England—whether its services shall be Catholic or Protestant. May it not be the case that the way out is to make the church a really self-governing and independent body, and to absolve parliament once and for all of the distasteful obligations which establishment imposes on it. At a time when religious liberality is a universal query disestablishment would seem to have come within the range of very practical politics."

Telling of Royal personages, I have seen
our Princess Helena Victoria reverently
assisting at the services from a tribune in
St. Peter's with the members of the Diplo-
matic Corps. *UNIVERSITY 1925*

* * *
Our King and Queen, in their sight-see
in Sicily, have visited many churches,
received everywhere, as at Syracuse Cati-
dral this week, with much courtesy &
reverence by the clergy. *UNIVERSITY 1925*

11/11/25
"New Freeman" on *ARD. WISEMAN*

CHANGING TIMES.

Two items in last week's iss-
ue as thought producers. In
itorial, the life and times of
nal Wiseman. *ARD. WISEMAN*
bishop

3/6
9/10 Jan/25
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again, stir up the people, and
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and, in years, by his
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REPORT

NATIONAL CATHOLIC CONGRESS

HELD AT THE UNIVERSITY OF TORONTO

SEPTEMBER 1954

REPORT OF THE NATIONAL CATHOLIC CONGRESS

FIRST NATIONAL CATHOLIC CONGRESS



REPORT
OF THE
XIXTH EUCHARISTIC CONFERENCE
HELD IN WESTMINSTER
September 1908

CONTAINING PAPERS BY

- | | |
|---|--|
| The Right Rev. Abbot Gasquet,
O.S.B. | The Right Rev. Abbot Bergh,
O.S.B. |
| The Right Rev. Mgr. Canon
Moyes, D.D. | The Very Rev. Canon Cosgrave.
Abbé G. Peries. |
| The Right Hon. Viscount Llandaff. | The Rev. P. Keane, D.D., O.P. |
| The Hon. Frank Russell, K.C. | Père Boubée, S.J. |
| The Very Rev. Canon T. B.
Scannell, D.D. | The Bishop of Metz.
Dom J. Chapman, O.S.B. |
| The Rev. H. Lucas, S.J. | The Rev. P. de Wouters, S.J. |
| The Rev. A. Fortescue, D.D. | The Rev. R. le Bachelet, S.J. |
| H.R.H. Prince Max of Saxony. | Dom Gougau, O.S.B. |
| The Rev. H. Thurston, S.J. | The Rev. P. le Breton, S.J. |
| The Rev. V. M'Nabb, O.P. | Dom Leclercq, O.S.B. |
| The Bishop of Northampton. | Dom de Puniet, O.S.B. |
| The Very Rev. Canon Arthur
Ryan. | Dom Gatard, O.S.B. |
| The Rev. H. Bewerunge, D.D. | The Rev. H. Macdonald. |
| The Right Rev. Abbot Geudens,
C.R.P. | Monsieur A. Verhaegen. |
| The Right Rev. Mgr. Parkinson,
D.D. | Mgr. Amette, Archbishop of Paris. |
| The Rev. T. N. Taylor. | Dom Baudot, O.S.B. |
| | The Right Rev. Abbot Cabrol,
O.S.B. |
| | Dom A. Mougel, Chartreux. |

The Address by the Papal Legate, Cardinal Gibbon's Sermon,
and a full Report of all the proceedings of the Congress,
including the correspondence between the Archbishop
of Westminster and the Prime Minister, and
the Press comments thereon.



[Rosemont, Photo, Leeds.

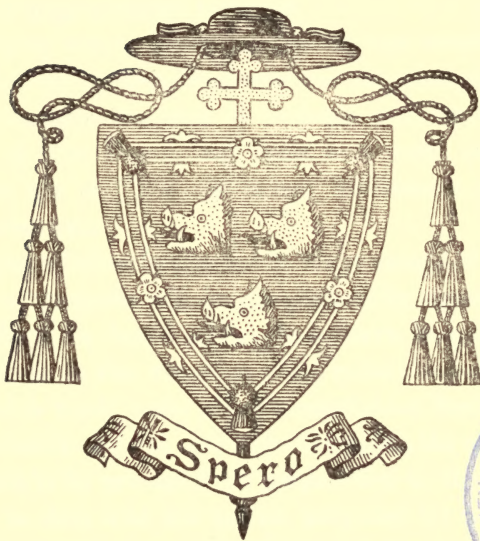
HIS GRACE THE MOST REV. FRANCIS POURNE,
Archbishop of Westminster, Metropolitan of England, President of the Congress.

[Frontispiece.

FIRST NATIONAL CATHOLIC CONGRESS

LEEDS, July 29—August 2, 1910

OFFICIAL REPORT



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PREFACE

THE proposal to hold a National Catholic Congress in England has, it may be claimed, been justified. If we consider the object aimed at by the promoters, and the extent to which that object was actually attained, the accomplishment of their project has been in very large measure achieved.

The purpose was to bring together on one occasion as many as possible of the different Societies and Associations which are devoted to various branches of Catholic activity in England. The pages of this Report will show how many organisations answered to the call, and the extent, earnestness, and interest of their endeavours.

As the years follow in succession, many details of the method of holding a Congress will, in all probability, undergo change. It will, perhaps, be found advisable to have, in addition to the great meetings in the evenings, some general meetings during the day, which would unite all the constituent Societies for the serious discussion of some well-defined subject, the actual papers on which might be entrusted for preparation to the Association best fitted to deal with the matter proposed for consideration. A good part of each day could still be left free for the separate sectional meetings of the various Societies.

The example of the Eucharistic Congress, of which our National Congress was the direct outcome, was followed in regard to the religious functions which gave a special character to the great gathering of Catholics at Leeds. And there can be little doubt that, in this respect, all future Congresses will maintain some, at least, of the same special characteristics.

The success of the Congress is due under God to the venerable Bishop of Leeds and his devoted Coadjutor; to the presence of the Lord Mayor of London, and the civic hospitality so cordially shown by the Municipal Authorities of Leeds; and to the zealous labours of the Honorary Secretary and Local Committee. And the memory of this first Congress will live in England as a very special glory of the Bishop, Clergy, and Faithful of the Diocese of Leeds.

✠ FRANCIS,
Archbishop of Westminster.

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THE FIRST NATIONAL CATHOLIC CONGRESS

LEEDS, 1910

Friday, 29th July

OPENING OF THE CONGRESS

THE first National Catholic Congress opened at Leeds under the most auspicious circumstances. His Grace the Archbishop of Westminster, who was accompanied by the Bishop of Aberdeen and the Lord Mayor and the Lady Mayoress of London, was solemnly received at the Central Station by the Right Rev. Mgr. Cowgill, Coadjutor Bishop of Leeds, who was attended by the Very Rev. Mgr. George Wallis and the Rev. H. Barton Brown, and the Right Hon. the Lord Mayor of Leeds (Mr W. Penrose Green). Among those who were present on the platform were the Lady Mayoress of Leeds, the Bishop of Birmingham, the Bishop of Hexham and Newcastle, the Bishop of Salford, the Bishop of Middlesbrough, the Bishop of Isionda, the Bishop of Sebastopolis, the Bishop of Emmaus, Mr D. A. Cruse, Colonel Coghlan, C.B., and a large gathering of clergy and laity.

After preliminary greetings had taken place, His Grace the Archbishop, together with the Bishops and the Lord Mayors of London and Leeds, took their seats on the chairs provided for

them, and an illuminated address of welcome was read to His Grace by Mr D. A. CRUSE in the following terms:—

“We the Catholics of the Diocese of Leeds desire to extend to your Grace a very hearty welcome on this the third occasion on which you have honoured this Cathedral city by your presence. We rejoice that the occasion of this present visit is the assembling of the first National Catholic Congress to be held in this country.

“The great advantage of a yearly Catholic Congress has already been proved in Germany, America, Australia, and in other countries, and we cannot doubt but that the Catholics of this country will heartily co-operate in order that each year may add one more to the list of successful gatherings.

“We feel it our duty to place on record our gratification that Leeds has been chosen as the place of meeting for this first National Catholic Congress. The work which we have undertaken has been arduous, but we have been encouraged in our efforts by your Grace’s ready sympathy and kindly support.

“In you we recognise the originator of the Congress, but more than this, we recognise in you a true successor of that Augustine to whose missionary zeal we owe the first Hierarchy of this country. Upon your shoulders we see with reverent eyes the sacred pallium of jurisdiction, which binds us to the tomb of the Apostles and to the See of Peter—that pallium which brought a painful death to the glorious martyr, St Thomas of Canterbury, from whose throne you rule. We know that the traditions of your office are great and glorious; but we know also that those traditions to-day are being worthily upheld. Finally, we would respectfully congratulate your Grace on the consecration of your metropolitan Cathedral of Westminster, and we rejoice with you that England has once more a glorious shrine in which the sacred rites of our holy religion may find a fitting home, whence, as from some beacon light, the rays of glory may be shed over the whole Church in this country.”

COLONEL COGHLAN, C.B., afterwards read the following address, which was presented to Sir John Knill:—

“We, the Catholics of the diocese of Leeds, desire to express

our gratitude to your Lordship for your kindness in honouring the first National Catholic Congress with your presence, and also to extend to your Lordship a most cordial welcome to this our Cathedral city. The presence of the chief citizen of the metropolis of the British Empire in our midst is a source of intense gratification to all, more especially when we realise the arduous duties which are necessarily associated with your Lordship's high office, and we would fain believe that you have responded to no call more gladly than to this present one.

"The Congress will, we hope, be memorable in the history of the country and of this diocese.

"Finally, we would desire to place on record our appreciation of the great readiness you have shown during your term of office to assist in all movements affecting the interests of Catholics, in which you have been so ably seconded by the Lady Mayoress, whose kindly sympathy and ready help have endeared her to the hearts of all."

There were no speeches in reply to the addresses, and on the conclusion of the ceremony a procession was formed to the Town Hall. The appearance of His Grace outside the station was the signal for a great outburst of cheering, which was repeatedly renewed along the route to the Town Hall. A similar reception was accorded to the Bishops as they were recognised by the waiting crowd.

At the Town Hall, after a banquet given by the Lord Mayor of Leeds, a procession was formed to the Victoria Hall. Included in the procession were His Grace the Archbishop, the Bishops, the Canons of Leeds, the Lord Mayors of London and Leeds, the Aldermen and City Councillors.

The procession was received with great enthusiasm as it passed up the hall to the platform. The LORD MAYOR OF LEEDS having taken the chair, with His Grace the Archbishop on his right, and the Lord Mayor of London on his left, addressed the gathering as follows:—

"Your Grace, My Lord Mayor, Ladies and Gentlemen,—It affords me great pleasure as Chief Magistrate of this city to

extend a hearty civic welcome to the Lord Mayor and Lady Mayoress of London, Sir John Knill and Lady Knill, His Grace the Archbishop of Westminster, and the delegates of the National Catholic Congress. Our city has not had a visit from a Lord Mayor of London since the year 1854. At that time we had not a Town Hall to welcome him in, and I believe he was entertained at the leading hotel at the time, called 'The White Horse,' in Boar Lane. The Lord Mayor of London who visited us at that time was a Leeds gentleman, and I have no doubt he came to see his old friends after he had been exalted to the Chair of the Chief Magistrate of the first city. You, my Lord Mayor, have a long and distinguished history behind you in connection with your dignified office. The city of London is the birthplace of civic local self-government, which has through centuries developed until it is now the most important of our national institutions. Our own city has not a long retrospect. This ancient town attained the dignity of being styled a city in the year 1897, on the occasion of the Diamond Jubilee of Her late Majesty Queen Victoria. However, if the dignity of being a city was somewhat tardy we have a very ancient history. We are recorded as a farming village in the Domesday Book, and the development of Leeds into the great manufacturing commercial centre it now is, is due to the enterprise and energy of our citizens who have made it one of the greatest manufacturing centres of the world.

"I have perused with much interest the programme which is to be gone through at this Congress, the National Catholic Congress, and I see that the objects are mainly of a charitable and philanthropic character, namely, to promote unity and good fellowship among the community, the encouragement of thrift among the people by friendly and provident societies, the care of crippled children, emigration and rescue work, and other societies of a social character, all of which appeal to the hearts of the community at large. Thrift should be encouraged among all classes. The man who helps himself in this way is certain to become a useful member of society. The promotion of unity and good fellowship is likewise to the advantage of all branches of the community. With regard to crippled children, and in fact to all the poor children in our city, they have

had very special care from the Lady Mayoress and myself; whether it has been by feeding the poor children, by entertainments, by competitions, or organised motor rides, we have catered for their happiness.

“I should like to mention here the work that is done in this city by Bishop Cowgill in connection with the St Vincent Boys’ Home, which he manages himself, and with which he is associated in his daily work. The work of rescue is one of the most important to the nation. It is important that we should see our young people are given a fair chance in life. The city of Leeds is in the happy position of having a very large number of charitable institutions all working to alleviate the distress of the poor and the afflicted, and in one way or another a Congress such as the one at which we are met to-day must do good, and must advance the work of our numerous philanthropic institutions, no matter to what particular creed or denomination it may belong. The time, however, at my disposal is short, and I will not stand in the way of the distinguished speakers who have to follow me, His Grace the Archbishop of Westminster and the Lord Mayor of London, so I will content myself with extending on behalf of the citizens of Leeds a very hearty welcome to Your Grace, and I trust that your deliberations may be of great service not only to the members of your Congress but to the general community.”

HIS GRACE THE ARCHBISHOP OF WESTMINSTER, in reply, said:—“My Lord Mayor, it falls to me as the President of this first National Catholic Congress to offer to you, My Lord Mayor, my heartiest thanks and those of all who are associated with me for the kindness of your welcome on this occasion. The idea of holding such a Congress as this has been in our minds and taking more definite shape for many years past. And at last, after a good deal of consideration and consultation, we feel that the time has come in which not only the Annual Conference of the Catholic Truth Society that we have been accustomed to hold for so many years, but a Congress embracing all our various associations should at last be held. It has fallen to the city of Leeds to hold this first Congress within its boundaries, and I am sure that I shall be voicing

the feelings of all those who have knowledge of the preparations of this Congress, when I say that nowhere could we have received more encouragement, more welcome, and a readier response to all that we desired to do than within this city. The remarks that have been made to me from time to time by the local committee show how ready everyone has been to facilitate our gathering. It is well known that while we as members of the Catholic Church are engaged with those sacred interests which are committed to us, after that there is nothing that we have more at heart than to work in entire unity and co-operation with the local authorities under whose guidance we live. The welcome, My Lord Mayor, that you and your city have given to us shows that you understand our feelings in this respect, and I am sure that this welcome will be most heartily appreciated, not only by those who are members of this Congress but by Catholics all over England. Therefore in my own name and in the name of the Bishops, my colleagues who are here with me, on behalf of the Permanent Committee, on behalf of the Catholics of Leeds, and on behalf of the Catholics of the whole Province of Westminster, I offer to you, My Lord Mayor, my most sincere and hearty thanks."

THE LORD MAYOR OF LONDON (Alderman Sir John Knill, Bart.), said:—"My Lord Mayor, Your Grace, My Lords, Ladies and Gentlemen,—I was in hopes that the Lord Mayor of London would not have to speak, but it has been commanded not only by the Lord Mayor of Leeds and the Archbishop of Westminster, but also by the Coadjutor Bishop of Leeds. First of all, I should like, on behalf of the Lady Mayoress and myself, to thank the Lord Mayor of Leeds publicly for the kind reception he has given us to-day on our arrival in this great city, and also for the reception given by you, ladies and gentlemen, to the Lord Mayor and Lady Mayoress of London. It was a great pleasure for us to come to Leeds for this Congress, but I regret exceedingly that we are compelled to leave Leeds this evening, as I am commanded by His Majesty the King to be in the City to-morrow. Leeds is well known to me and to my family—I was going to say unfortunately, but I will not go so far as that—for we have been for some years past at a little place near here, called Harrogate. On

my arrival in Leeds this morning I found that it was the usual kind of place, similar to London; that you have photographers here and that you have gentlemen of the Press here. I thought it was quite a small place, but I am very much mistaken. It is filled not only by the inhabitants of Leeds, but by members of my own faith from all parts of England. I was in great hopes that to-morrow I should have been able to address the brothers of St Vincent de Paul at a meeting; also, the Lady Mayoress was to have read a paper, but I am glad to tell you now that although she is not able to read that paper to-morrow the Coadjutor Bishop of Leeds will do it for her. Now if some brother of St Vincent de Paul would come forward and offer to address the brothers on my behalf I shall be deeply grateful. Again I thank Your Lordship for your kind hospitality, and regret exceedingly we are unable to accept the hospitality for the night which you kindly offered to us. And I thank you, ladies and gentlemen, for the kind reception you have given the Lady Mayoress and myself."

THE COADJUTOR BISHOP OF LEEDS:—"My Lord Mayor, Ladies and Gentlemen,—I do not know what I am expected to say, and so do not know what to say. I shall have to give a welcome to the Delegates this evening, and so there is no good giving you a welcome now; and you have already received a welcome which will be far better than mine, a welcome from the Lord Mayor of Leeds and the Lady Mayoress of Leeds, and from the city of Leeds represented by the officials here in the Town Hall. I cannot say how grateful I am to the authorities of Leeds for the very kind way in which they have put themselves about to help us in our work for the Congress, and for the very friendly spirit in which they have received us, and I am quite sure that my feelings of gratitude are shared by all those who are taking a part in this Congress. Of course it is a great grief to us that the Lord Mayor of London cannot stay with us longer, but we have to be thankful for small mercies. I do not mean to say that it is a small mercy on the part of the Lord Mayor of London and Lady Mayoress to come down here; it is rather a big mercy; but it is a small mercy compared to the one that we expected, and we

are very grieved that the King of England should have thought it his most convenient time to go to London when it was the most convenient time for the Lord Mayor of London to come to Leeds. However we are extremely delighted to receive him here. We are delighted by the way in which he has been welcomed here by our citizens, and to tell you the truth we all feel rather proud of ourselves. We feel proud of our city; we feel proud of our chief magistrate; and we shall begin our work of the Congress in right good spirits. I thank, then, in the name of the Bishop of the Diocese, the Lord Mayor of Leeds and the Municipal Authorities of Leeds for the very kind way in which they have given us this civic welcome. We appreciate it, and the Bishop of Leeds appreciates it very much; his only regret is that he cannot be here to take part in it. I thank you very much, My Lord Mayor, for all you have done, and for the generous way in which you have held out the hand of welcome."

INAUGURAL SERVICE AT THE CATHEDRAL

At the conclusion of the civic proceedings in the Town Hall, His Grace the Archbishop was solemnly conducted in procession to the Cathedral. Thousands of people had gathered along the route of the procession. The sun shone brilliantly as the Archbishop in *cappa magna*, preceded by the metropolitan cross, descended the steps of the Town Hall. The Archbishop was accompanied by all the bishops attending the Congress, and as the procession of priests and religious in the habits of their orders wended its way through the crowded streets, it formed a striking witness to the fact that the days of persecution were over, and that the Church had come to her own again.

The procession entered the Cathedral by the west door, and as the Archbishop passed up the aisle, the choir chanted the *Eccc Sacerdos Magnus*. After the singing of the *Veni Creator*,

the ARCHBISHOP entered the pulpit and delivered the inaugural sermon of the Congress.

Taking as his text, "And not for them only do I pray, but for them also who through their word shall believe in me: that they all may be one, as thou, Father, in me, and I in thee" (John xvii. 20, 21), the ARCHBISHOP said:—

"The desire and aim of Our Lord and Master, so touchingly expressed in this, His prayer for His disciples, was that all men without exception should, by their acceptance of His teaching, be made one in their hold upon Divine Truth. This, too, is the characteristic that He has impressed upon His Church, established to carry on and perpetuate His work by being the pillar and ground of Truth. Membership of that Church depends upon this acceptance of the Truth. The rejection of the Truth carries with it the abandonment of all place in the Kingdom of God upon earth. It is needless to dwell upon these things in your presence, my dear brethren in Jesus Christ, who are gathered together in this place precisely on account of the oneness of your Faith, accepting as you do without hesitation all that Our Lord teaches us by the infallible voice of His Church. You are here as Catholics to take part in a Catholic Congress, and you give thereby to all around you an example of that unity which the Catholic Church in communion with the Apostolic See of Rome alone possesses, and which is the unfailing source of her vitality and strength.

"But there is another unity of aim and purpose which, though not essential to the very existence of the Church, is none the less of the highest importance for the progress and perfection of her Divine mission to the world. Outside the domain of faith and morals traced by an infallible teacher there is a vast area of discipline and practice, of organisation and method, in which varying and differing opinions may prevail. Some part, indeed, of this domain is so sacred and so well defined by authority, that it would be rash to enter upon it save under the highest sanction of the Church. But there is still a vast field, the boundaries of which are ever enlarging as the complications of civilisation increase, upon which we may enter in all freedom, and thereby develop and strengthen the

power of the Catholic Church to render service to all mankind, and to lessen and alleviate the manifold ailments of humanity.

"Often it has been said that while Catholics are absolutely one in Faith, no men are less united in all things else. There is a foundation of truth in this saying, but a very large element of exaggeration. It may be that those who gladly bow down their intelligence in subjection to a Divine Teacher wherever He has been pleased to speak to them, claim outside His teaching a fuller independence in other matters than those who know not what faith is, and have never heard any but mere human opinions. Then, too, human frailty and human ambitions have multiplied over and over again grounds of divergence and disunion which, under the skilful manipulation of the unrelenting enemy of our race, have weakened and frustrated the saving and hallowing influence of the Church.

"A Catholic Congress has in these later days become one of the great providential means whereby men and women of every degree, united in fullest allegiance to Jesus Christ and to His Vicar upon earth, strive to arrive at unity of action even in those things, affecting the work of the Church wherein there is room for much difference of opinion. A National Congress is the meeting place of Catholics who differ in political conceptions, in racial origin, in social position, in worldly advantages. Taking part in various societies and organisations they come, each to contribute his own part for the building up of the external work of the Church, so that she may more effectively fulfil her mission in the country where the Congress is held. Uniformity of opinion is neither possible nor expected, but practical unity of action is what all desire.

"How is this to be obtained? First by a close observance of the law of charity, by which we love one another for our Master's sake, striving to penetrate the good intentions of all alike, while making the fullest allowance for those whose views at present we are unable to share. Then by a great mutual forbearance penetrated by a real desire to understand another's ideas, and to be quite sure that we grasp his point of view, whether we are willing to accept it, or feel it our duty to withstand it. Lastly, there must be a readiness to abandon merely personal opinions, however much we may cling to them, if

our adherence thereto is likely to endanger a higher and wider good.

"Happily this practice of charity is characteristic at the present time of our Catholic meetings. It comes from, while it increases, the close fraternal union of our bishops, priests, and people. And yet it is a grace for which we can never pray too often and too fervently, for it is the foundation of our strength for good, and the condition of our progress.

"In opening this first National Catholic Congress we kneel now before the Altar of God to beg the blessing of our Divine Master upon our labours, and to implore the inspiration and enlightenment of the Holy Ghost; that God may be with us from the beginning to the end, and support our weakness, and illumine our intelligence; that every word that is uttered may be to His Divine glory, and that every result of our meeting may be pleasing to Him, and enable us to accomplish better the duties in life which He has given us to perform; and, lastly, that from this Congress may come forth new light, new strength, new energy in the work of the Catholic Church in England."

At the conclusion of the sermon, solemn Benediction of the Most Holy Sacrament was given by the RIGHT REV. JOSEPH ROBERT COWGILL, Coadjutor Bishop of Leeds.

FIRST MASS MEETING OF THE CONGRESS

By eight o'clock the Town Hall was filled to its utmost capacity, and when the procession of Prelates and dignitaries, headed by His Grace the Archbishop of Westminster and the Coadjutor Bishop of Leeds, who were preceded by their secretaries, passed up the hall to the platform, the enthusiasm of the assembled Catholics knew no bounds. It was only when His Grace rose to address the meeting that the cheering subsided. The proceedings opened with the singing of the hymn, "Come, Holy Ghost," after which the Coadjutor Bishop rose to welcome the Congress to the city.

The COADJUTOR BISHOP OF LEEDS said :—"Your Grace, My Lord Bishops, Ladies and Gentlemen,—My first duty to-night is one that gives me great pleasure. I have the honour, that has been thrust upon me, to welcome to Leeds all the members of this Catholic Congress. I say the honour has been thrust upon me, because another ought to be here in my place to speak instead of me, namely, the beloved Bishop of the Diocese. For his sake I rejoice that the first National Catholic Congress is being held in this, his city. He is not so young as he used to be, although, I am glad to say, his speech is as good and the mind provides the thought for his speech just as easily as of old. I wish he had been here in order to be able to speak to you those earnest words which you are so accustomed to listen to, and which you always welcome so heartily. In his name and in my own name, and in the name of the Catholics of the Diocese, I welcome first of all the Most Reverend President of the Congress, His Grace the Archbishop of Westminster. He has done many great works since he took possession of the Metropolitan See, and I hope that this is not one of the last of his works. I hope it is the beginning of a series of congresses that will have a great effect upon the Catholic life in England. It is due to His Grace to acknowledge that he is the instigator of these congresses. It has come from his master mind, and it is a great joy to me, as it is to the Bishop of the Diocese, to welcome His Grace here as the President on the occasion of the first of these congresses. I also welcome their Lordships who have come to shine round the central light, and to unite with us in supporting His Grace, and in letting His Grace see how much they are in sympathy with him, how glad they are to listen to his words, and how they welcome any scheme that he originates. I am delighted to see so many of their Lordships with us to-night. Several other bishops would have been only too glad to have come. They promised to come, but ill-health and other important duties have kept them away. There is then all the more reason for us to welcome those who are here, and I am quite sure that we welcome them not for the sake of the colour that is on the platform, but for the sake of the persons who are wearing that colour. I welcome too all the various societies that are taking a part in this

Congress. I hope that we in Leeds may receive a great deal of light from the deliberations of these various societies. Some of us may think we have not very much to learn, but I am not one of those. I think we have a good deal to learn even in Leeds, and no doubt the deliberations in the various sections of the societies taking part will throw some light upon many questions upon which our ideas are rather hazy, and I welcome very sincerely all the various societies that form part of this Catholic Congress. Now before I finish I want to draw attention to a feature of this Congress which ought not to be overlooked. There is in one of the rooms of the University an Art Exhibition. It is one of the most interesting exhibitions of Catholic life during the time of persecution, that has ever been brought together in this country of ours. It is unique, and I should very much doubt whether it will ever again be possible to bring together such a variety of interesting objects as form this Art Exhibition in the University. I want all those who possibly can to visit it. It is worth visiting I can assure you. It is not only interesting, but it reveals a great deal of the life of Catholics during the times of persecution. The objects in this Exhibition are of intense interest; so much so that even the Archæological Society of Leeds have gone out of their way to come and ask to be allowed to take photographs of several of the exhibits. Thanks to those who have lent these articles, their wish has been granted. The Art Exhibition will be opened to-morrow, from 10 o'clock in the morning to 7 o'clock in the evening. It will also be open on Sunday and Monday. But I must not detain you longer, for we have to listen to one whom you are all eager to listen to, His Grace the Archbishop of Westminster. He will not need any introduction here. You have heard him here in this hall once already on a very important occasion, and His Grace remembers the enthusiasm his words aroused in the Catholics of Leeds; and he will long remember the day that he spoke in this hall to a crowd that filled it from floor to ceiling. With very great pleasure indeed I give way now to His Grace who will address you, and who will have many interesting things to say to you."

INAUGURAL ADDRESS

THE LESSONS OF FIFTY YEARS

HIS GRACE THE ARCHBISHOP OF WESTMINSTER said:—At the end of September 1900, a solemn *Te Deum* was sung in all the Catholic churches in England in thanksgiving to God for the Golden Jubilee of the restoration of the Hierarchy. The celebration was of necessity left unmarked by any gathering of the Bishops, who, in other circumstances, would have come together to give praise to God with united voice for the manifold blessings of fifty years. But the Metropolitan was in rapidly failing health, and the Metropolitan Cathedral was still far from completion; and for these two reasons the thanksgiving for the restoration of the Hierarchy could not be made in all its fullness until another decade had passed away. This fulfilment we were given to see just a month ago, in the Consecration of Westminster Cathedral and in the *Te Deum* and High Mass of Thanksgiving that were sung in quick succession. Ten years ago there was no solemn national function; last month the *Te Deum* was sung beneath the vault of the Metropolitan Cathedral alone. And it seems to me that it was rightly so ordered, for in object and purpose the scattered thanksgiving of the Golden Jubilee and the united outpouring of worship for the sixtieth year were but one act of national praise and gratitude, neither complete without the other, but forming together the fullest expression of our heartfelt thanks to God for all that He has accomplished for us since the ever-memorable 29th September 1850.

His Providence has made it possible to hold in this same sixtieth year our first National Catholic Congress. It is styled national not in any sense of self-exaltation, but in contradistinction to the great international gatherings which are held year by year in different parts of the Catholic world. We were privileged two years ago to welcome one such great Congress, the annual one in honour of the most Blessed Sacrament of the Altar, which this year will be held again beneath the British Flag. The Congress which we open to-day

is of a quite different character, though in many respects the arrangements have been inspired by the example set in the nineteenth Eucharistic Congress. We meet here in Leeds to give to Catholics, clergy and laity alike, opportunity of knowing one another better and of mutual counsel, to help on thereby the various important works in which they are engaged under the guidance of the Catholic Church. Closely united as the Congress is in point of time with the thanksgiving for the restoration of the Hierarchy, it is natural that we should look back and see how the work of the Church has been built up in the past, so that in our endeavours for the future we may build always upon the foundations which have been so well and securely laid.

THE FIRST THREE ARCHBISHOPS OF WESTMINSTER.

As jubilee succeeds to jubilee, and then centenary to centenary, three names will ever stand out as those who above all others have set in place the stones and rebuilt Jerusalem in our midst; Cardinal Nicholas Wiseman, Cardinal Henry Edward Manning, and Cardinal Herbert Vaughan. A few dates will show how closely interwoven were their lives, and how with the passing away of the last a special epoch came to an end. Their work in the Metropolitan See is practically commensurate with the first fifty years of the restored Hierarchy.

Nicholas Wiseman was born in 1802; he was named Archbishop of Westminster on 29th September 1850; he died in 1865. Henry Edward Manning was born in 1808; he became a Catholic and received the priesthood in 1851; he died in 1892. Herbert Vaughan was born in 1832; he was ordained priest in 1854; he died in 1903. Thus the appointment of Wiseman to Westminster, the reception into the Church and the ordination of Manning, and the ordination of Vaughan took place in little more than the space of four years. Henceforth united as they were in so many ideals, while strongly differentiated in character, their joint and successive influence was to be paramount in the counsels of the Church of England for some fifty years. It cannot fail to be of use to us to trace briefly the providentially characteristic mission of each, while

we must not forget that what is specially characteristic in no way excludes qualities which were common to them all.

Cardinal Wiseman.

To Cardinal Wiseman God committed the delicate and difficult task of reorganising the ecclesiastical government of the Catholic Church in England. His long residence abroad, mostly in the very centre of Christendom, where he had had abundant opportunity of seeing how the Church is ruled; his keen appreciation of the Divine Liturgy, and of the art and beauty which have been called in to minister to the worship of God; his acquaintance at first hand with all the subsidiary forces of the Church, the religious orders, the pious confraternities, the popular devotions; his wide knowledge not only of all branches of ecclesiastical science, but also of much secular learning; all these had singularly fitted him for his important work. His life, so skilfully portrayed by Mr Wilfrid Ward, tells us how he succeeded in spite of ill-health, of many disappointments and contradictions, of the misunderstandings of his dearest friends. Certainly he sowed in tears, leaving to others to reap in gladness, and he gave to us in its main lines our ecclesiastical government as we know it now. Although he was Archbishop of Westminster but fifteen years, he held three Provincial Synods. The decrees of the first Council held in 1852 were written practically by Wiseman alone, and the Councils of 1855 and 1859 were clearly very largely his work.

He encouraged the establishment of houses of the various religious orders, and to his support is due the presence in London of so many communities of various kinds. Every form of popular devotion received his sympathetic welcome.

Hierarchical Government in a Missionary Country.

But he had a more difficult task in conciliating the needs of an essentially missionary country, where Catholics form a very small proportion of the population, with the normal results of an hierarchical government. There were many who had looked forward to the re-establishment of bishops in ordinary, merely as a condition precedent to a reorganisation



HIS GRACE THE ARCHBISHOP OF WESTMINSTER LEAVING THE TOWN HALL
ON HIS WAY TO OPEN THE CONGRESS.

of the ecclesiastical status of the clergy on a basis which is possible only where the whole population is Catholic. They desired to have power to elect the bishops; they were anxious to have parishes with definitely constituted boundaries; they thought that there would be a return to a condition of things somewhat resembling that which prevailed before the Reformation. It gradually became apparent that, in the judgment of the Holy See and of the Archbishop, none of these things was possible, and the disappointment of those who had hoped otherwise apparently blinded them to the necessities of the case. But clearly it was impossible to introduce into England a form of Episcopal election which had long been abandoned throughout the Catholic world. It would have been folly to introduce everywhere the practice of annual Diocesan and triennial Provincial Synods, prescribed indeed by Canon Law, but long fallen into desuetude even in the very few places where the law was once accurately observed. It was idle to speak of fixed parochial jurisdiction in a country where, with shifting populations and incoming Catholics, whether from Ireland or from conversions to the faith, the boundaries would have continually to be readjusted, each rearrangement in such cases needing the intervention of the Holy See. The setting up of a system of ecclesiastical jurisprudence, which owing to circumstances has become so cumbersome as to be unworkable in the countries where it still exists, far from lessening difficulties, would have increased them beyond measure. We owe it to Cardinal Wiseman's prudent foresight that, in spite of the opposition which confronted him, he held firmly to a policy which has done much to unite the bishops, clergy, and Catholic laity in England, while gradually preparing us to adopt, as time goes on, those forms of ecclesiastical polity which the Holy See is gradually evolving for the whole world. He established the annual meetings of the bishops of the Province, meetings which the Holy See has more recently prescribed for bishops in other countries. He brought into existence the Commission of Investigation, which has since given place in some dioceses to a juridical form of inquiry. He encouraged and developed the conferences which, if rightly organised and used, are capable of rendering great service to

the clergy. In a word, we owe to Cardinal Wiseman the form of government which in the main still prevails in England, and which has certainly not shown itself unfruitful in results.

Cardinal Manning and Public Life.

I would choose as characteristic of Cardinal Manning's long episcopate of nearly twenty-seven years the part which he took, and which he expected, and has by his example enabled Catholics to take, in the more public life of the nation. He was eminently fitted to take this part, by his education, by his lifelong contact with men in public life, by his interest in the social problems of the day, by his gift of clear, convincing, and eloquent speech. It is by this characteristic that he will be remembered outside the Catholic Church; thereby he has left a mark on the nation itself. Almost the first duty that he found awaiting him was the protection of our poor children, who in hundreds were losing their faith in non-Catholic institutions. He grappled resolutely with the difficulty, he used argument, he employed persuasion. When necessary he did not hesitate to hold up the bigoted delinquents to public reprobation. And thus he awakened conscience and a sense of justice in these matters, and made possible the arrangements which now work with so much ease, when we are dealing with our children, who are under the jurisdiction of the Home Office or dependent upon the Guardians of the Poor.

It was in 1870 that the long conflict began, which has not yet ended, on the subject of National Primary Education. Till the end of his life Cardinal Manning was a protagonist in this combat, feared by all those who would deny to parents the right to have their children educated in their own religious faith, trusted and consulted by all to whom this right is dear as life.

His appointment in 1885 on the Royal Commission for the Housing of the Working Classes, his appearance on public platforms to urge the need of social reforms, his happy and successful intervention at the time of the dockers' strike in 1889—when he was over eighty years of age—his ready welcome of and keen interest in all men, of every colour of opinion, who were interested in social questions—the part

which he took in the preparation of the Encyclical "Rerum Novarum," are enough to show what importance he attached to the participation by Catholics in all matters affecting the public weal.

It is hardly necessary to dwell upon his advocacy of temperance, in a form which only his eloquence and unsparing zeal were able to maintain in effective vitality. To the Total Abstinence League of the Cross, thousands owe their rescue from degradation and their restoration to a self-respecting life, as well as the peace, happiness, and contentment of their families. But he was the trusted friend of all who tried to promote temperance, and he was ever ready to support any measure, of a public or private character, which would mitigate and tend to destroy the terrible evils which are ever resulting from the abuse of strong drink.

Cardinal Vaughan's All-embracing Zeal.

When my thoughts pass to my immediate predecessor, with the full knowledge of his life now so admirably placed at our command, I am struck especially by the world-embracing aspect of his zeal. From his youth he was pre-eminently an apostolic man. It was only for a short space that his horizon of apostolic work was bounded by the principality of Wales. Very soon his outlook was to the negro—or to "Japan or Death." His conception of the mission of the Church was far-extending and imperial, and he was insistent that the Catholic Church in England, in spite of poverty of resources and the fewness of her children, should take her part in personal devotion to the work of the propagation of the faith. The college at Mill Hill, founded more than forty years ago, which remained to the end closest to his heart, stands as the monument of his faith and energy, overcoming obstacles which would have daunted and quelled the courage of most other men. The second great memorial of his life's work, Westminster Cathedral, was, too, conceived by him not merely as the Metropolitan Cathedral of his province, but as the shrine, at the very centre of a great empire, of the throbbing heart of the Divine Liturgy, wherein for all time the highest worship of the Catholic faith would be paid to the supreme Lord of lords and King of kings.

In the same spirit he never hesitated to evoke by letter or by word of mouth the Catholic spirit of the Empire when Catholic interests were at stake, and it was to his initiative that were due many of the protests—now at last, we trust, bearing fruit—which were uttered against the pronouncement of the Royal Declaration by our late King in 1901.

Pilgrimages to Paray-le-Monial, and later to Arles or to Paris, to awaken interest in, or to arouse prayers for, the conversion of England, were all in keeping with this his conception of the mission of the Universal Church. His warnings to bishops in other countries on the true character of the so-called Catholic revival in the Established Church; his anxiety that the question of the validity of ordination in the Established Church should, when it had been raised by others, be definitely determined, were alike inspired by his concern that the world-wide character of the Catholic Church should be clearly manifested and acknowledged. He was keenly alive to all his responsibilities as Metropolitan of England, and he knew that his position often carried with it the duty of informing the Holy See of facts which, while they were clearly perceived at home, might very easily be misinterpreted at a distance. So, too, he was in keen sympathy with his brethren in the Episcopate, wherever they might be, because they like himself were representatives of the one Church, that knows no limitations of race or clime. He was apostolic in his outlook no less than in his zeal, and his example in this respect must remain an incentive to us all.

The Past, and its Lessons for Future Action.

We have entered on the second half of the first hundred years of our restored Catholic Hierarchy. What line of action are we to follow so that, when the centenary is complete, those who come after us may judge that the work of a hundred years has been well done in these three departments of Catholic energy and activity, ecclesiastical, national, and imperial?

Our ecclesiastical development must remain faithful to the principles established by the first Archbishop of Westminster, adaptation to needs as they arise, rather than rigid adherence to cast-iron rules. In the Provincial Synods of 1852, 1855,

1859, certain provisions were made which have for the most part worked satisfactorily. In 1873, following close on the Ecumenical Vatican Council, the Fourth Provincial Synod was held, in which these provisions were amplified and explained. Since then with the knowledge, permission, and approval of the Holy See no further Provincial Synod has been held. Meanwhile decisions given by the Holy See in particular cases have removed many obscurities, and made clearer uncertain points of Canon Law. But concurrently a great movement has taken place throughout the Universal Church, owing to the greatly changed circumstances of every country, whereby little by little almost the whole of ecclesiastical procedure is being modified and transformed. Cities have grown with alarming rapidity, and the rural populations have diminished. Search for labour causes rapid and unexpected migrations of population, and the former stable conditions do not exist. Facility of transport has rendered easy international communications, and questions of domicile have taken on a shape unknown a century ago. The indifference or hostility of civil governments, or formal agreements with the Holy See have abolished the ecclesiastical sanctions which were the safeguards of the old ecclesiastical regulations. Benefices have largely disappeared. In most countries, even in Europe, the majority of incumbents have no longer the fixity of tenure which was once supposed to belong to every parish priest. In other words, the old Canon Law, which some wished Cardinal Wiseman to impose on England in 1850, although it was even then to a large extent unworkable, has practically ceased to prevail all the world over. The Church with her habitual prudent slowness is gradually meeting the need. While Bishop of Perugia, the late Pontiff Leo XIII. introduced a new system of procedure for dealing with ecclesiastical causes. As Pope he adapted it to the needs of the whole Church, and it may now be employed in England wherever the bishop desires to do so. The province of Westminster has had no small share in this gradual evolution of the Law of the Church, for the Constitution "*Romanos Pontifices*," necessity for which arose out of our local needs, has already been applied to other countries, and will in all probability be the form for the whole

Catholic world. Two years ago the present Holy Father withdrew us from the oversight of the Congregation of Propaganda; and more recently His Holiness has given uniformity to the marriage laws which govern all Catholics. The codification of the Canon Law is making rapid progress, and thus we may well hope that, long before the celebration of our centenary forty years hence, a fifth Provincial Council will assemble to welcome to the Church in England a definite and normal code of ecclesiastical discipline, which, without any violent disruption from or discordance with our past, may fittingly crown the edifice of which the foundations were so well laid by Cardinal Wiseman sixty years ago.

The all-important question of the education of our candidates for the priesthood, after many experiments, vicissitudes, and uncertainties has, we may trust, arrived at something approaching a solution. The actual accommodation provided for such students in our colleges and seminaries is adequate, and can easily be increased when the need arises; and already in some dioceses the candidates are in number sufficient to meet the demand, without looking for external help. On the other hand, very few dioceses possess the funds that are required in order to give to more talented students the course of higher and more advanced studies, which would be immensely to their own profit and to the advantage of the Church in England. It is owing to the want of such resources that the very existence of St Edmund's House at Cambridge, so generously established by His Grace the Duke of Norfolk, has been more than once in serious peril. It is to this special need that the generosity of the wealthy might be most usefully directed.

And all the while the normal work of the Church is being carried on. Our colleges and schools, our religious institutes, our charitable institutions, not only continue, but are multiplied, and never cease to make the most splendid efforts to fit themselves for every effort that Church and State may demand from them.

We are not likely to forget that, whatever may be the changes in our ecclesiastical polity, we still live in a missionary country. Our first duty is to provide spiritual aid for those who are already of the household of the Faith; but our mission

will not be accomplished until by churches and stations scattered over the land we are able to carry the message of the one true Church of Jesus Christ to every man and woman of our country. That our efforts, small indeed in comparison with the field of labour which is still untouched, have not been disproportionate to our means, the following figures will show. In 1850 there were in England and Wales 587 churches, 99 schools, 11,000 children attending school, and 788 priests.

To-day there are 1700 churches, 1064 schools, about 330,000 children attending school, and 3687 priests.

Motives for Catholic Co-operation in the National Life.

In addition to the patriotic feeling which led Cardinal Manning, staunch and loyal Englishman as he was, to take so large a part in matters of general national interest, the following motives may, I think, be assigned. They certainly ought to influence us all. First, the Catholic Church has a wealth of stored-up experience in all things that affect the well-being of mankind such as belongs to no other body. There is no form of philanthropy which somewhere or other in her long history has not had her blessing and encouragement. She has clear views as to the lawfulness or unlawfulness or mere expediency of the suggestions that are made. She is in closer touch with the poor and suffering than any other organisation: she understands them better and enters more sympathetically into their feelings. At the same time she is unyielding in her guardianship of the moral law. It is but right, then, that in all charity she should be willing to place her experience at the service of all those who are seeking to ameliorate the conditions of human life and intercourse.

Next, whatever may have been the attitude of non-Catholics in the past, there can be no doubt that the co-operation of Catholics is readily welcomed in England at the present day. Indeed, so many opportunities of co-operation are afforded to us, that it is difficult for anyone holding a prominent position to make use of them all. Whether it be a committee for social welfare or for national vigilance, or for promoting friendly relations with Germany, or for Boy Scouts, it is universally felt that the participation of Catholics is of very great importance

in attaining the desired end. This desire for, and readiness to accept the assistance of Catholics is more marked to-day than it was in the days of Cardinal Manning, and doubtless we owe this in no small measure to the influence which he exercised. Lastly, although it is rare now to find any of the great national charitable movements tainted by a spirit of bigotry, yet unwittingly and through want of knowledge, the interests of Catholics may suffer if no Catholic be present to point out wherein harm is likely to be done thereto. A word of reason spoken with knowledge of the facts may prevent serious difficulty at a later stage; and this word will not be spoken if there be no Catholic present to say it.

Social Questions.

Catholics will, then, be acting in accordance with the traditions left them by the second archbishop if, as members of municipal bodies, or as Guardians of the Poor, or by consenting to act on the various committees to promote national objects, they give their time and talent to the service of the common good of our country. As brothers of the Society of St Vincent de Paul, or as Ladies of Charity, or as members of the Catholic Women's League, or as Catholic Federationists, they will often have the opportunity of friendly co-operation with various bodies, which, though not Catholic in origin or in name, yet are in no way hostile to the Catholic Church, but are on the contrary sincerely anxious to have the support and experience which Catholics can give.

The recently formed Catholic Social Guild will be able to render much assistance, by giving to all Catholic social workers a clear knowledge of the principles that should guide them.

I especially commend to the members of this first National Catholic Congress the study of the temperance question, to which, since the days of Cardinal Manning, English Catholics have perhaps not given the attention which it demands. Certain general principles were approved by the bishops at their meeting last Low Week, and the various Catholic temperance societies are to meet on Monday to see how unity of effort may best be promoted. It would, indeed, be a happy outcome of the Congress, were a National Catholic Temperance

Society to be formed, capable of dealing, in accordance with Catholic principle, with all the religious, moral, social, medical, and physiological questions which surround the problem of self-restraint in the use of alcoholic drink.

International Character of the Church.

The international conception of the Catholic Church, so clearly present to the mind of the third Archbishop of Westminster, has been manifested to us in England during the last two years in a way of which we find no earlier example. Cardinal Wiseman and Cardinal Vaughan had indeed taken part in great Catholic festivals abroad, and their words evoked the heartiest and most sympathetic response. But in 1908, for the first time not only since the restoration of the Hierarchy, but in the long centuries of the history of the Church in England, we were privileged to receive a great International Catholic Congress, and to welcome to our shores a multitude of bishops, clergy, and laity from every part of the world. Among them came the rulers of some of the most ancient sees in Christendom, such as Milan and Toledo. They came without hesitation to those whom they knew to be their brethren in faith, in unity, in apostolic succession, to take part with one voice, in which there was no shadow of a note of discord, in the adoration of our Lord and Saviour Jesus Christ in the Most Blessed Sacrament of the Altar. That was an occasion fraught with meaning to all who think, an occasion which can never be forgotten. The Eucharistic Congress has now a unique position in the work of the Catholic Church at the present day, and the Catholic Church in England has taken her place therein in a manner not unworthy of the happiest days of her glorious past. Some three hundred Catholics from England attended the Congress last year at Cologne. In spite of the distance and expense, more than a hundred will be present in Montreal in September next. We have realised our international character as we never had opportunity to do before.

But such realisation should make us awake to the responsibility which it entails, especially upon those who are, in the civil order, no less the subjects of a far-ruling power. To

make my meaning clear I will read words which have just been addressed to me by one of the bishops of India: "Would it not be possible," he writes, "for Catholic England to do something to assist the Catholic missions in India, India being a British possession, and official England doing absolutely nothing for Catholicism as such? Should not Catholic England come forward? Protestant England displays a zeal truly worthy of a better cause; she sends men and money in abundance to spread heresy. A number of societies are organised at home to provide more and more missionaries, and more and more money, and this Protestant zeal is no small hindrance to our own work. Could not Catholic England be roused to emulation? Could she not send more missionaries, or at least organise something to assist the many foreigners who devote themselves to the spread of Catholicism in India? I know very well that Catholic England has much to do at home, but I daresay that some zeal for the progress of Catholicism in the mission would greatly benefit Catholicism at home. I know also that Catholic England contributes something to the fund for the Propagation of the Faith, but I still believe that she could and should do something for the missions of India." This good bishop, no doubt, is only partially acquainted with the many claims upon the Church in England and the smallness of our resources. Yet there is ground for his appeal and for his reproach. The Catholic Church in England is not yet doing her part in providing either money or men for the work of the foreign missions. Our contributions to the Society for the Propagation of the Faith, which was, I think, already established in England before the restoration of the Hierarchy, have always been most inadequate. Even the late Cardinal's magnificent work at Mill Hill has been largely staffed by heroic men who were not born subjects of the British Crown. It is indeed time that we should endeavour to lessen the reproach. The bishops, conscious that our neglect of this matter is due not so much to want of zeal as to absorption in other matters, have, with the concurrence and support of the Society for the Propagation of the Faith, determined to appoint a priest who shall be a missionary of foreign missions, and travel the country over, in order by sermons, conferences,

lectures, and personal influence to awaken zeal and vocations for the foreign missions, and at the same time to obtain funds for the support and development of the missions that are already in existence. In the name of all the bishops I ask for this priest the goodwill, sympathy, and charity of all the Catholics, both clergy and laity, of the whole province of Westminster. Zeal and generosity in this vast work of evangelisation will bring down the blessing of God upon our country, and give fresh life and success to the work of the Church at home.

I have spoken discursively on many topics, any one of which might have sufficed for an address. My endeavour has been to stimulate to still greater activity the representatives of our various Catholic organisations united now for the first time in a National Congress. The first three Archbishops of Westminster have by their wisdom, zeal, and foresight built up again the Temple of God in our midst. To us it is given to live in less heroic days. The work of development which they have left us will occupy a smaller place in history, but, if it is to live at all, it must be marked by the same characteristics; by boundless loyalty and devotion to the Apostolic See, the centre of ecclesiastical unity and discipline; by the fullest sympathy for and interest in all that makes for the welfare of the races that form the British Empire; and by an unforgetting remembrance that we belong to a Church which is universal, and that all nations alike have a claim upon our charity, zeal, and love.

THE LORD BISHOP OF SALFORD:—"Your Grace, My Lords, Reverend Fathers, Ladies and Gentlemen,—I will not conceal from you that I feel proud that I have been selected to propose the first vote of thanks that has ever been proposed at an English National Catholic Congress, and that I feel especially proud to have to propose it in reply to such a splendid address as that which we have listened to from His Grace our Archbishop. But if I am proud, I beg you to believe I am not vain. I am not so vain as to think that it is any personal abilities of mine that have marked me out for this signal honour, and I prefer to take the honour as coming to me not in my individual

but in my representative capacity. Let me explain. This is the first National Catholic Congress, but it is not the first national Catholic gathering. The Catholic Congress is the outcome of twenty years of a great Catholic gathering organised by the most active and the most powerful of our societies, the Catholic Truth Society. And I venture to say—and I think I shall not be contradicted—that it has been the twenty years of successive conferences in various parts of the country that have made this Congress possible at all. Just as the Hierarchy of which His Grace has spoken so eloquently has been the historical development of the centuries of the Vicars Apostolic, and has been only made possible by their labours, I think I am not making too big a claim when I say that it is a fact that this Congress has been made possible by the experience of the twenty years of those admirable conferences that have been organised by the Truth Society. Now my point is this: that it was at the last of the conferences held in my city of Manchester that His Grace the Archbishop first sprang upon the Catholics of England this magnificent idea of a great National Catholic Congress, and I take it as a fitting compliment to the organisers of these conferences of the past that they have asked me as the President of the last of the conferences to speak the words that I have to speak at the opening of the first Congress. I hereby hand on the torch that has been held up before the Catholics of England for twenty years by the conferences of the Catholic Truth Society—I hand it on to the great Congress that it may in turn hand it on for the years that are to come. Moreover, this is not only the first Catholic Congress, but it is the first great national Catholic gathering in this great county of Yorkshire, and I am glad and proud to come before you as a Lancashire man and in the name of the Red Rose to offer our congratulations, our thanks, and our best wishes to you, the representatives of the White Rose. Now I have proved my point that I am standing in a thoroughly representative capacity, not in my own name but in the name of those great interests which I have mentioned, I do not think it is necessary to bring forward any arguments to induce you to give to His Grace our warmest thanks and congratulations, for this Congress, as you know, is his own work. It was at our

conference in Manchester last September that His Grace, in that statesmanlike manner in which he presents his schemes before us, presented to us the idea of this great combination of all Catholic societies and agencies in the form of a congress; and if we want to see the success of that scheme, let us look round this magnificent gathering. We offer His Grace our congratulations and thanks for a most inspired, a most instructive address. His Grace has traced with a masterly hand the history of Catholic England during the sixty years of its Hierarchy represented so largely at this Congress. We have followed him, I am sure, with delight. He has put before us with the skill of the historian and of the philosopher the great underlying characteristics of those three great Cardinal Archbishops who preceded him, and whose reign, as he has truly said, fills up the first half century of the restored Hierarchy. His speech has put before us this idea that we are entering into a new half century, and that that new half century will be one of vital importance to the Church of this country; that the true secret of success during this new half century will be on the one hand loyalty to the old and on the other hand wide-awake appreciation of the new; that we are to keep before us, as he has so admirably explained to us, those great underlying principles which the three first great Archbishops of Westminster have engrained in the very structure of the Catholic Church in England, but at the same time always with that adaptability to the changing circumstances of the times as will keep us ever abreast with all movements whether in Church or State; so that this second half century, as I believe and hope, will be no less glorious than the first half century. I venture to say that after listening to His Grace and after following the seven years of his fruitful episcopate in Westminster, we feel convinced that the work of the first three archbishops is being most worthily carried out by a successor who is in every sense worthy and fit to fill their place.

“And now before I sit down, if you will allow me, I will say two words that I had not intended to say but which have been inspired into me by remarks of His Grace, and which I feel to be of such importance that I think they cannot be too often repeated to the Catholics of England, because I am afraid they

are not as yet properly appreciated. I should like with all my heart and soul to emphasise and to call your attention to an appeal that His Grace made, but which I fear for many years past has fallen more or less upon unappreciative ears. I refer to what His Grace said as to the importance, I may say the vital importance, of our doing more as a body than we are doing for the higher education of our secular clergy. I mean that the bishops of England, who are a very poor body—ladies and gentlemen, I speak from experience—our purses are very empty—that the bishops of England may be enabled by the generosity of the well-to-do Catholics in this country to send more of their promising and gifted ecclesiastical students to share in the benefits of our national universities. In order to do that, we want support for the one only house that we at present have, namely, St Edmund's House at Cambridge, which was founded mainly by the munificence of the Duke of Norfolk for the benefit of our ecclesiastical students. I assure you, ladies and gentlemen, not only as a bishop interested in the education of his students, but as one of the governing body of that house, we find it most difficult to make ends meet, to struggle on from year to year, simply because we have not the means at our disposal that could be very easily found if only a little more interest were taken by the well-to-do Catholics in this country in this work. We bishops have not the means to send a sufficient number of students, and by the multiplication of students to make this institution float as it ought to do. We appeal to you and especially to the well-to-do Catholics in England to help us in this most vital and necessary work, which, if not carried on, will in the course of years leave us in this predicament, that our clergy will be less well educated than the clergy of all other denominations, and that our clergy as a body will be even less well educated than our educated laymen.

"The second point, with all my heart again, I would commend to you is this, that the Catholics of England are not doing and have not done for years anything adequately enough in the cause of the foreign missions of the Church. The foreign missions of the Church—I will not say anything about the Church at large—the foreign missions of our own Empire are almost entirely manned by the zealous and devoted missionaries

of foreign nations. If it were not for the generosity of the Catholics of France, and of Germany, and of Holland, and of Italy, our great Empire of the East and our possessions in Africa would have no missionary work of the Catholic Church in them. It is time that we Catholics in England bestirred ourselves, and did more in the way of providing both the men and means for our foreign missions.

“I will not keep you any longer, but I once more in your name tender our sincere thanks to His Grace for the delightful address he has given us, for those most valuable thoughts that he has communicated to us, and for the magnificent and stirring war cry that he has uttered at this first National Catholic Congress, a pledge for the success of the Catholic Hierarchy and of the Catholic people of England during this new half century that is beginning so auspiciously under the leadership of His Grace, the fourth Archbishop of Westminster.”

COLONEL COGHLAN:—“My Lord Bishop, Your Grace, My Lords, Ladies and Gentlemen,—As you know, the Lord Mayor of London had to obey an order of the King and leave us this evening, and now His Lordship the Bishop Coadjutor of Leeds has honoured me by asking me to represent the laity in seconding this vote of thanks, which I do most heartily. At the same time I should like as a Leeds citizen to thank His Grace for having selected the old city of Leeds as the rendezvous of this the first National Catholic Congress. When it was decided that Leeds was to be the site of the Congress, the clergy and the laity combined together, formed their committees, and have done their best to make the arrangements fit the solemn occasion. They had no precedents to go by, and we are a little doubtful that we may have made a few mistakes; but we crave your indulgence and we hope to do better on some future occasion. If there is one thing that a Yorkshireman and especially a Leeds man prides himself on, it is his hospitality. And it is a disappointment to us that we have not been able to offer free hospitality to all of you. Like other cities and other towns, the Catholic body is only poor. We should have loved to entertain you all, and although that has not been possible I hope you will take the will for the deed. Before I sit down I

should like to say that we have a good many non-Catholics who have given us hospitality, and if it had not been that the Congress was fixed for a rather unfortunate date, it being holiday time, I am convinced that we should have had at least three times as much more offered. I have very great pleasure in the name of the laity in seconding this vote of thanks to His Grace the Archbishop."

HIS GRACE THE ARCHBISHOP OF WESTMINSTER, in replying, said:—"My Lord Bishop, My Lords, Reverend Fathers, Ladies and Gentlemen,—I am deeply grateful to His Lordship the Bishop of Salford, and to the seconder of this vote of thanks for the very kind words that they have used about the address I have given to you this evening. When last year the thought was in my mind, as it had been in my mind and that of many others for a long time, that perhaps we ought in future to have a congress of wider range than the conferences of the past, I naturally, as I always do, tried to find out the opinions of other people, and certainly no one gave me greater encouragement or promised me fuller help in proposing and carrying through this transformation than the Bishop of Salford. I am extremely glad, therefore, that the people of Leeds, who have given us such a splendid welcome, and made such excellent arrangements for the Congress, are here to-night to show the Bishop of Salford that his advice to me was well founded. Then we had to think of a place to hold the Congress, and I learned that already Leeds had shown its willingness to welcome a conference of the Catholic Truth Society. As soon as ever it was made known to His Lordship the Bishop that this year there would be a congress, that welcome which had already been promised was accentuated in every possible manner. Evidently the Bishop of Leeds knew his people, and he felt perfectly safe in giving that hearty invitation to hold the first congress here in Leeds. I thank you for the way in which you have responded to this vote, and for the patience with which you listened to me. Let me say how fervently I hope and trust that this Congress may give to us one and all fresh courage and fresh earnestness in the work of the Catholic Church in England. I have now the pleasure to call upon Father Dowling."

Rev. FATHER DOWLING, C.M., then read his paper, which was as follows:—

PROPOSAL TO ESTABLISH AN INTERNATIONAL CATHOLIC DEFENCE UNION

Anyone who has closely watched the history of the Catholic world during the past fifty years must have been struck by one ghastly fact—the triumph of Freemasonry over the Church of France. The campaign of these enemies of God and His Church was organised with the greatest deliberation, carried forward for years with an insistency that never relaxed, and, from their standpoint at least, it has met with a success that is indisputable. Fifty years ago the French Catholics had their children taught in Christian schools, they could exercise their faith in freedom, they were left in peaceable possession of their churches, they had a devoted army of priests and religious men and women carrying on the great and varied work of the Church. To-day, religion is banished from the schools, the name of God is erased from the school-books. As for the churches, some of them are still devoted to the worship of God, but with a very uncertain tenure; others are confiscated, turned to secular purposes, and even profaned with orgies that are unique in the history of sacrilege. Crowds of priests have had to fly from the country—the bulk of them—and many that remain have to find in menial occupations a scanty means of support. As for the thousands of religious priests and lay men and women, they have been robbed, exiled, or compelled to resort to the most repugnant occupations as the alternative to starvation. The very infant at its entrance into the world is sacrificed to this Moloch of Masonry, for it is their boast that hundreds and thousands of children are to-day unbaptised. This is the undoubted triumph, as far as France is concerned, of about 25,000 organised enemies of Christ. And lest there be any doubt in the minds of my hearers as to who were the prime movers in this work, let me quote from the Grand Orient Manifesto, Nov. 4, 1904: “We have clearly conquered the republic [speaking of France], and claim the honour of having procured its triumph. Without the Freemasons, Pius X. would

be reigning in France." So the land of a Charlemagne and of a St Louis, the oldest daughter of Peter, sits in rags and desolation as the work of the Freemasons.

There is another land and another great old Church, the land of the Blessed Sacrament, the Church of untold glories—the great land of Spain. Flushed with their victory in France the Masons have marked out the Spanish Church as the next on their list for destruction. Anyone who followed the course of the Spanish-American War, from the imputed blowing up of the *Maine*, through the rapine and pillage of the churches in the Philippines, would find it easy to trace the hand of the Mason in these events. This was from without; from within we have even clearer evidence. "Every revolution that has convulsed Spain during the last century down to the Barcelona riots may be traced to the secret or open orders which have gone forth from the lodges." These are the most recent words of a Catholic bishop who knows Spain well. The recent Ferrer case and the world-wide agitation consequent upon it is a striking proof of my thesis. How was it that at the same moment riotous agitation was roused in so many centres widely apart, and that in every case the hostility was focussed on the Church of Spain? Why did the mob in Sheffield burn in effigy a priest and a Spanish soldier? The answer to this may be had from a letter that appeared in the *Sheffield Telegraph* during the height of the agitation. Said the writer:—

"I speak as the son of an Italian revolutionist, who with four brothers came through the fire of his country's revolt against the same tyranny [of the Roman hierarchy].

"We can see what will happen: the clericals will ultimately be turned out of Spain bag and baggage as from France.

LUCIANO GARIBALDI PAGGI."

Ominous name! This concerted agitation was the work of the Masons. There has been a gradual process going forward in Spain, a process of training effected by the hands whose cunning was improved by the experience of France, and the hour has now struck for the open fight. Spain is the next land on whose church doors the Masonic hand will write "Ichabod."

After that will come Italy.

Already many of the preliminary processes are being completed, and the motion recently brought forward in the Italian parliament to annex the Vatican and make it public property, is but a sample of the brutal confidence that the Masonic brethren have in their methods.

Like the old man in the fable, who broke one by one the sticks which the strong hands of his sons could not bend when bundled together, the enemies of the Church are taking the national churches one by one, and if they are allowed to work out their plans, their success will be the same in every case.

Now I refrain from thinking that Catholics are so devoid of intelligence as not to see these facts and the significance of them, and the great question springs to the lips, the question I must put to the audience, Are we to stand by with folded arms and allow this work of wreck and ruin to proceed? Will the Juggernaut of Masonry, gaining impetus as it goes, crush the life out of one national church after another? If so, it must be, that either we are selfish to a monstrous degree, or we are afraid to stand up to the fight. Even the selfish should tremble, because, as was written on the tombstones in olden times, "To-day for me, to-morrow for thee." As sure as the sun sets each day, there will come a setting of their glories for those, if any, that are so selfish.

But I should wrong my co-religionists to call them selfish or cowards. I can answer for them that they are simply chafing at their impotence, and that they are longing for the means and the moment to stand shoulder to shoulder for the defence of their brethren. The means is to hand in a great International Catholic Defence Union, and the moment is favourable. Over the world there are vigorous individual associations, such as the Knights of Columbus in America, the Hibernians in Australia and Ireland, the grand Catholic Unions in Holland, Belgium, Switzerland, Germany, etc. All that is wanted is some movement that will bring them together, and instead of having them in separate and isolated battalions, unite them in one grand army for the defence of the Church.

I call the union a union of defence. We do not want to attack anyone, but we claim the right when any enemy shows

their teeth that we can show our teeth also. If the union comes into being, it is not one set of teeth the enemy will see, but a perfect menagerie of teeth.

The object of the Defence Union will be as follows:—

The utilisation of the Press. If any calumny or distorted fact appears in the Press, it will be the business of the agents of the union to expose the lie as soon as possible and as effectively as possible. The journal of the union will be an arsenal in which can be stored up a collection of weapons to fight the campaign of falsehood over the world.

Assistance will be given to bishops and priests over the world to fight unjust and illegal attacks. It is very hard nowadays for a bishop or a priest in those countries where ecclesiastical property has been plundered, to fight the cause of justice before the tribunals. The funds of the union will be at the disposal of the combatants in such cases.

An international trusteeship. The union will be registered in the principal countries as the legitimate holder of ecclesiastical property. When, therefore, any ecclesiastical property is threatened, if such property has been put under the protection of the union, the robbers will have to face, not the Masonry-ridden jurisdiction of a local tribunal, but the power of England, America, Austria, Germany, etc., as defending the rights of their citizens.

A concerted action with regard to the commerce of a country where a campaign is carried on against the Church. When the French Government attacked the convents and monasteries, a number of Canadian women met and resolved that they would neither buy nor use any French goods as long as the injustice lasted. They were only a handful; but the union spread over the world could adopt such a resolution with effect, and the mere fear of such a blockade against the commerce of a country would be a very effective deterrent.

These are in outline some of the objects of the union. Campaigns cannot be carried on without funds, and I propose that every member should pay the small sum of one shilling per year towards the objects of the union. If twenty million Catholics throughout the world joined the union, this would

give a war-chest of one million per annum, which would give us an enormous leverage in working out our project.

I appeal, therefore, to the Congress and to all Catholics outside the Congress to recognise the urgency and importance of this proposal. Peter the Hermit roused his hearers to quit home and country and face the dangers of battle for the defence of places hallowed by the memory of the Saviour.

I ask the Catholics to-day to band themselves together, not to defend the soil hallowed by the footsteps of Christ or the spot where His dead body lay. I ask them to rise in defence of the very tabernacle where God dwells, of the consecrated sons and daughters of the Most High, of the Church which is His spouse. The same cry should go forth from our lips as echoed in front of Notre Dame, years ago—"God wills it! God wills it!"

HIS GRACE THE ARCHBISHOP OF WESTMINSTER:—"My Lords, Ladies and Gentlemen,—I am sure that all the members of the Congress will think that I did well in allowing and in asking Father Dowling to speak as he has done. What he has said is in entire consonance with the words that I addressed to you with regard to the international character of the Catholic Church, and of the recognition we are bound to give to the Church in that capacity. And it is clear to all who think, though the facts are very seldom put before us in the papers that we ordinarily read in England—it is clear that there is a great united international force at present at work against the interests of the Church all over Europe. And I therefore most heartily commend to you the proposal which Father Dowling has made, and which he has embodied in the following words: 'That the National Catholic Congress approves of the scheme for an International Catholic Defence Union, and commends the project to the bishops and laity, with the earnest hope that immediate steps may be taken for the formation of such a Union.'"

(The meeting concluded with the singing of the hymn, "Faith of our Fathers.")

Saturday, 30th July

AT nine o'clock a solemn Mass of The Holy Ghost was celebrated in the Cathedral by the Right Rev. John Vaughan, Bishop of Sebastopolis. Large numbers of Congressists began the day by pleading the assistance of the Holy Spirit in the work which lay before them. The day was given up to meetings of the various societies in the spacious halls of the University of Leeds. A full report of the various meetings will be found in the portion of the book allotted for the purpose. The day closed with solemn Benediction of the Blessed Sacrament, given by the Right Rev. Edward Ilsley, Bishop of Birmingham.

Sunday, 31st July

AT eight o'clock there was a general Communion in all the churches of the city, the celebrant at the Cathedral being the Bishop of Birmingham.

Long before the hour appointed for the solemn Mass, the approaches to the Cathedral were thronged with people making their way to the great central act of worship of the Congress. By half-past ten every seat in the Cathedral was occupied.

Shortly after 10.30 the sound of trumpets announced that His Grace the Archbishop of Westminster had arrived at the west door of the Cathedral. A moment later the organ peeled out, and the Archbishop's procession passed up the aisle. It was a scene which will be remembered by all who were present. The Archbishop sang the Mass in the presence of eleven bishops and five mitred abbots, and a large gathering of distinguished clergy and laity from every part of the United Kingdom. The sermon was preached by the Lord Bishop of Northampton, as follows:—

"Godliness is profitable to all things, having promise of the life that now is, and of that which is to come."—1 Tim. iv. 8.

It is natural that strong religious feeling should find expression in song, for poetry is the language of emotion. Hence every religious body has its hymns. But Catholics appear to be the only people who hymn their *Creed*. The joyous challenge of the Nicene Creed is a familiar feature of High Mass. The Athanasian Creed, with its awful sanctions, becomes a Psalm in the Divine Office, echoed by alternate choirs. The dogma of

transubstantiation reaches the height of lyric exaltation in the *Lauda Sion*. The jubilant strains of the *Te Deum* have for theme the dogmas of the Blessed Trinity, the Incarnation, and the Last Judgment.

No one, I think, has ever wished to sing the Thirty-nine Articles.

A dogmatic creed, in fact, is viewed very differently by the Catholic and the modern mind. Most people in this country accept their creed almost as a hardship. It is pared down to a minimum. It is often assented to grudgingly. It is referred to apologetically. It is defended, not so much for its own sake, as for the sake of the religious system of which it forms a necessary but less attractive part. To insist on its tenets creates irritation. To multiply them provokes instant and angry protest.

We Catholics, on the contrary, are enamoured of our dogmas. The Faith is our pride. It is dear to us as the Fatherland; intangible as hereditary possessions; sacred even beyond the sanctities of the domestic hearth. Thus, like those prime verities, home and country, husband, wife, and children, the Faith is rooted in the deepest recesses of our nature, where the fount of truth and the fount of feeling lie side by side. It grows up steeped in emotion. It is not only the truth, but a romantic truth—a cause to die for and a theme for song.

It is not surprising that so marked a difference of religious temperament should show itself often and at many points. It cannot fail to appear in the various fields of social work in which so many of you are actively engaged. You do not need to be reminded that, side by side with ominous social unrest and deplorable social abuses, there exists in this country a rage for philanthropy which is one of the most distinctive and hopeful features of our age. The modern outburst of public and private benevolence, the enormous legacies constantly falling in for charitable trusts, the never-ceasing flow of subscriptions for charitable undertakings, probably exceed anything that the world has ever known. The movement is so universal, and on so vast a scale, that even the blind can see it, and even the most pessimistic must do homage to it. But

I beg to direct your closer attention to some of its salient features.

To begin with, this movement is not purely voluntary, but extends over the area of political action. The modern State busies itself in the lives and fortunes of its citizens far beyond anything that has been previously attempted. Not to mention Poor Law administration, now over 300 years old, whole departments of other social work, which recently fell to the lot of private or religious charity, such as elementary education, orphanages, and rescue work among the young, are recognised to-day as national charges. Numerous other works, familiar to all of you, are inspected, reported upon, supplemented or subsidised by the State; while the programme of the party now in power is evidence of the lengths to which many are prepared to stretch the principle of State benevolence.

Another somewhat novel feature of the modern movement is the almost universal introduction of the paid official. Manifestly, the State cannot work without its salaried agents. It requires its experts, its statisticians, its inspectors, its accountants, its thousand and one lesser officers. The greater public charities, such as hospitals, have long since adopted a similar organisation, and practically all the smaller ones are following in the wake. Enthusiasm, they tell us, must be guided by knowledge. Charity must be harnessed to the car of experience, and restrained by the hand of the organising secretary. It must advertise its subscription lists, total up its achievements, and, above all, produce its balance-sheet. Thus only, Philanthropy in bonds, swathed in coil upon coil of red tape, is suffered, like an imprisoned Samson, to grind in the mills of Social Reform.

The success of these methods, at least to a certain point, is obvious. The various institutions offer the public what it can appreciate and what it is willing to pay for. Their buildings are magnificent and sanitary, the benefits conferred unequivocal. Diseases are cured; fractured limbs are mended; eyesight or other senses are restored; boys and girls are sent out healthy and educated; the aged are kept clean and are wholesomely fed. And success in one or two fields provokes further effort. Not only every form of human need finds its

benevolent society, but even the irrational creatures are protected from ill-usage or are provided for by testators. We have societies to prevent cruelty to animals as well as cruelty to children; homes for dogs and cats as well as homes for destitute human beings.

But, to my mind, the most striking feature of the modern philanthropic movement is its divorce from all religious sentiment. The time-honoured alliance between Faith and Charity is now disowned. Even eminent Churchmen repudiate the connection of Religion and Relief. Those charities are singled out for the most magnificent benefactions which expressly ignore all religious aims. Secular motives and secular organisation are openly advocated as an ideal, and it is claimed that the results have far outstripped the best efforts of religious agencies. Indeed, by divorcing the love of humanity from religion, benevolence appears to have secured a freedom that it lacked, to have extended its field, and to have found a stimulus far more effective than the cramped sympathies of a Creed.

I should regret that any words of mine should chill your sympathy with national movements in which you ought to find a place; or should cause you to turn a cold eye on the efforts of "men of goodwill," who are your natural allies in philanthropic work. Their work is good work. Whatever their theory, their practice carries on the glorious tradition of Christian Charity. Many of their methods are worthy of admiration and imitation. Charity is none the worse for being organised. Charitable funds are very much the safer for being audited. Charitable workers are all the more efficient for being educated and trained. The recipients of charity, in such a country as ours, ought not to be required to qualify for benefit by hypocritical religious professions. In these and similar matters we can see eye to eye with our neighbours and can gain enormously by working side by side with them.

Nevertheless, having said so much by way of guarding myself against misconception, I feel bound to go on to warn you, dear brethren, against the danger of being drawn away from your Catholic principles which lurks even in well-doing.

For the bond between Christian faith and Christian charity is not accidental but essential. If our Lord says that "a good tree bringeth forth good fruit"; if one apostle assures us that "Faith worketh by Charity," and another that "Faith without works is dead"; still, we cannot forget the other side of their teaching. If Charity is the complement of Faith, Faith is no less the root and foundation of Charity. If Faith ceases to live when it ceases to produce, Charity, to be Charity, must be inspired by Faith, and, to flourish for more than a day, must be nourished by it. "Without Faith it is impossible to please God," and without Faith all effort will be shortlived to serve our neighbour. Let the modern contempt of Faith come to prevail, we shall soon discover that the outburst of benevolent activity, which so surprises and delights us, is merely a stimulant administered to a dying society, the last flicker of an expiring flame, an Indian summer, which recalls the brightest days of the year, only to usher in the storm and frost of winter.

I say, brethren, that we cannot go back upon our Catholic principles in our social work any more than in other fields of thought or activity; and our Catholic principle is this: that the only cure for this world's ills is to be found in Other-worldliness. To succour men's bodies, you must remember that they have souls. To relieve their temporal necessities, you must bear in mind that they will live for ever; otherwise you will labour in vain, applying quack remedies without healing the wounds of society. The proof of these seeming paradoxes is written large in the dogma and in the history of the Church.

For the radical disease of society is a spiritual thing—sin; the lust of the flesh, the lust of the eyes, and the pride of life; those cruel monsters that first oppress the poor man and then persuade him to compass his own utter destruction by self-degradation. And the medicine of society is also a spiritual thing—charity; that synonym of love which, apart from religion, so often is made to stink in the nostrils of the poor. But taught by Faith, Charity can never be otherwise than lovable. It recognises every human being as a child of God. It values every soul for the sake of the Blood by which it was redeemed. It is as pitiful of spiritual as of bodily destitution. It shrinks from no leper, even the moral leper. It gives of its

best. It gives liberally, it gives gladly, it gives fraternally—above all, it gives reverently. When the gift is dropped into the outstretched palm, a still sweeter gift is distilled into the thirsty soul—the gift of utter understanding and sympathy.

Whether or not such Christianity is now a played-out force, it certainly wrought the most remarkable social change the world has yet seen. To admit that its success has been limited, is only to admit that it has been hampered by the same permanent factor that still retards, and must always retard, progress—the inertia of human nature. But allowing for that, as we must, no one who knows the truth about pagan civilisation can fail to recognise that Christian civilisation, with all its failures, resulted in the creation of a new world. It succeeded where paganism had failed, and failed repeatedly, not by any new discovery of worldly wisdom, but precisely by the preaching of Other-worldliness as a panacea for human ills. On the side of worldly wisdom, the wise men of antiquity had as little to learn from Christianity as from modern philosophers. The men of Greece and Rome still hold the supreme place as exponents of social science and dreamers of Utopias. Their science bred the corruption of Rome and Athens and their Utopias remained Utopias, not for lack of worldly wisdom, but for lack of the foolishness of the gospel.

When God's messengers brought good tidings to the social outcasts of the great imperial cities, they proclaimed a new empire, in which the old oppression should be unknown, in which there should be "neither Greek nor barbarian, bond nor free." They spoke of Him who had broken down "the middle wall of partition"; of Him who had "killed enmities in Himself," who had "reconciled us to God in One Body." But they called this new kingdom "the kingdom of heaven." They had no idea that they were about to revolutionise the kingdoms of this earth. They preached "justice, and chastity and the judgment to come" (Acts xxiv. 5). They taught contempt for worldly wealth and power and pleasure. They admonished their hearers to be submissive to tyrants, to yield to violence, to forgive their enemies and to pray for their persecutors. The gospel of "getting-on" formed no part of their message. "Godliness" was the beginning and end of

their preaching. Yet it was that very "godliness" which turned out to be "profitable to all things, having promise of the life that now is, and of that which is to come."

Machinery, whether of a mechanical or of a social nature, is a great and valuable instrument; but the motive power is infinitely more important. It was a new motive power, of limitless capacity and inexhaustible energy, that the apostles introduced into the world when they preached Jesus Christ. It was a wise as well as a holy practice of our Catholic forefathers to set up the cross in the market-place; for the cross is the emblem of hope and security, not only for the future well-being of the soul, but also for our present wholesomeness and for justice as between man and man.

The same principle—that supernatural faith furnishes the stimulus of great social reforms—recurs again and again in Church history with the regularity of a law. As one crisis follows another, as new social needs develop, or fresh social evils cry out for remedy, it is always God's way to raise up a saint. He draws some chosen soul by the attraction of divine love. He schools him in the exercise of prayer and penance. He leads him into the wilderness, apart from all the ties and ambitions of life; He weans him from all personal interest in the affairs of this transitory world—and then He speaks to his soul. He speaks to him of "the multitude lying like sheep without a shepherd"; of the widow and the orphan, of the poor and ignorant, of the sick, of those rotting in prisons, of those wasting away in slavery. How strange is the story of Catholic philanthropy! We in the world are but auxiliaries and amateurs, however active in good works. The real workers are the saints and the religious orders they have founded: the armies of religious men and women who in all ages become poor that their fellows may abound; who take upon themselves the chief burden of a world which they have left, and whose charitable output is as teeming as the immeasurable harvest. So St Benedict and his monks teach barbarous freebooters how to traffic with the fair-dealing earth; St Francis flies as a knight-errant to the rescue of the democracy; another is smitten by pity for the slave; another is the apostle of the leper; another founds and serves hospitals

for the sick; a St Vincent of Paul knows no bounds to his all-embracing charity.

These, and such as these, I venture to propose to you as your true models. Be active in good works. Associate yourselves freely with the charitable enterprises of your neighbours. Give them the credit they so well deserve for their high-mindedness, their unweariedness, their splendid organisation, and especially for their boundless generosity. But never leave behind your Catholic traditions or think them of small account. Let your Faith animate your Charity. Let it teach you the true values of things: that love of your neighbour must be the effulgence of your love of God; that your neighbour's soul is more precious than his body; that pain and poverty are not always an evil; that a benefaction, though it be but a widow's mite, is more justly measured by its motive than by its amount. Let the experience of your Faith teach you that love of humanity which is *only* love of humanity and dissociated from the Love of God, is of its very nature a mere weed; that it flourishes for a day in a favourable environment, but quickly perishes when the weather changes; that it easily falls into the hands of the official; that in such hands care for the poor and afflicted tends to become not so much a vocation as an avocation; that it defeats its own end, pauperising the recipient, whetting the appetite for comfort, leaving the poor man ungrateful and the rich man sore. Above all, let your eyes rest continually upon "the Author and Finisher of our Faith," Jesus Christ, "the Light which enlighteneth every man that cometh into the world." No heart ever loved mankind as He did Who "for us men and for our salvation came down from heaven . . . and was made man." "Surely He hath borne our infirmities and carried our sorrows." "Come unto Me," He says, "all you that labour and are heavily laden, and you shall find rest for your souls." He was infinitely wise, for "all the treasures of divine wisdom were locked up in Him." He was infinitely powerful, for He could command stones to be made bread, and "He upholdeth all things by the word of His power." He was infinitely sympathetic, for "He had compassion on the multitude," and at His word "the blind see, the lame

walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them." Yet bear well in mind, that for all His Wisdom, and Power, and unfailing sympathy, He set up one organisation and only one—the Holy Catholic Church. She and She alone has possession of His Secret. She and She alone can "draw waters from the Saviour's fountains." Supremely intent upon Her proper spiritual mission; supremely solicitous only for the souls of men; yet, in the Providence of God, it has ever been under Her influence, and by the ministry of her children, that the healing of the nations has been accomplished even in temporal things. Under her shelter all your charitable schemes will prosper. Withdrawn from it, all will wither away. "Be not solicitous therefore, saying: What shall we eat, or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathens seek. For your Father knoweth that you have need of all these things. Seek ye, therefore, first the Kingdom of God and His justice—and all these things shall be added unto you" (Matt. vi. 31-33).

At the conclusion of Mass the clergy, the dignitaries, the bishops, and the Archbishop, all wearing their sacred vestments, passed out into the crowded streets and made their way in procession through the respectful crowds to the doors of the Cathedral House. Probably no such sight as this has been witnessed in England for four hundred years, the clergy and bishops wearing the sacred vestments in the open street.

*SUNDAY AFTERNOON*GREAT MASS MEETING ORGANISED
BY THE CATHOLIC WOMEN'S LEAGUE

Every part of the Victoria Hall was packed to its utmost capacity, when amidst a scene of the greatest enthusiasm the Archbishop and bishops passed in procession to their seats on the platform.

HIS GRACE THE ARCHBISHOP OF WESTMINSTER:—"My Lords, Reverend Fathers, Ladies and Gentlemen,—The programme that we have before us this afternoon is of considerable extent, but must not be of considerable length, because I understand on account of the exigencies of trains it is very important that our proceedings should terminate by about five o'clock. There are to be addresses on the 'public,' the 'home,' and the 'spiritual life' of the Catholic woman in modern life, and therefore without any further preface I will ask Miss Mary Rorke to speak on one of the aspects of the 'public life of the Catholic woman in modern times,' namely the 'artistic.'"

MISS MARY RORKE said:—"Your Grace, My Lords, Reverend Fathers, Ladies and Gentlemen,—In considering the conditions that affect a Catholic woman following an artistic life, two points of view must be borne in mind. First we must examine the influences that act upon her as an artist, using the term in its broadest application; then we must inquire into the conditions that bear upon her, according to the form in which her infliction shows itself, that is to say, how she is situated should she break out as a painter of pictures, a carver of statues, a writer of poetry, or in the more harmless form of making the house beautiful with art muslin and shapeless pottery. As to this second division I can only speak from the point of view of the stage as an artistic career.

"Before considering the conditions that affect her as an artist let us clear up the misconception, held by some, that an



[Rosemont, Photo, Leeds.]

THE RIGHT REV. WILLIAM GORDON,
Lord Bishop of Leeds.

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artist's life is an idle existence spent in a velvet coat, or a dress that looks like a bath towel and fits like a sack. Sad experience has taught me that art is only work disguised as enthusiasm.

"Again, we must draw a sharp distinction between the artist and the normal person. An artist makes conditions for himself, a normal person accepts the conditions that are given him. A normal person, like a bladder of lard, will melt in the hot weather and solidify when it is cold with perfect equanimity; but an artist will boil at the North Pole and freeze in the Sahara with the obstinate pigheadedness of a Thermos flask. I have often noticed that when an artist pays a bill he usually does it in loose cash, the normal person pays with a cheque. This little fact lets a flood of light on the shifty, precarious life of an artist.

"An artist is a person who knows all about life: at any rate he can tell you all about it. It is his study, he probes and analyses it, and thoroughly understands the whole mystery; but as far as living himself goes, he usually makes a very bad job of it. An artist understands life, the normal person manages it. It is quite clear that this necessity of the artist to inquire closely into the working of life places him on a very different footing with regard to his religion to that of the normal person.

"Artists in the muddle they so often make of the art of living are very much on the same level with philosophers. You generally find that a philosopher lives like a fool, and a fool lives like a philosopher.

The Artistic Temperament.

"Take as an example Mr Micawber. With the bailiffs occupying the kitchen, he would sit in the parlour in the bosom of his family, drinking porter and discussing the advisability of throwing out a bow-window in the drawing-room. Here is the fool living like a philosopher. Now turn to Carlyle, and we see him rising from writing *Sartor Resartus* or *The French Revolution*, and throwing a leg of mutton out of the window because it was underdone. Here is the philosopher living like a fool. Figuratively speaking, artists are always throwing their legs of mutton out of the window. The normal

person forgives them; he does not understand, but says it is the artistic temperament. An artist is a person of strong imagination. He sees, or imagines he sees—much more in life than the normal person. He can hear God's voice in the rustling of the leaves or the footsteps of the Infant Jesus pattering with his children overhead. It is this side, this imaginative side of the artist's nature, which is most likely to come in conflict with his religion. Who can tell what strange views and ideas an artist may not form in his excited brain about the facts and dogmas of his religion—ideas which never perplex or trouble the normal person at all? How then does a Catholic woman stand in this regard? I hope I am not presuming when I say I don't think she has much to fear.

"For, as Macaulay puts it, 'The Church is wide in her sympathies; the Church which could find scope for the enthusiasm of St Ignatius and the imagination of St Theresa would not have persecuted and driven a Bunyan from her fold.' So I do not think that a girl who has been through an art course at the Polytechnic need fear that the Catholic Church will be too small to hold her on that account.

"So much for the artist in the broad, collective sense. At least these are my views. However, as the majority of artists are not artistic, this first part of our consideration is not so important as it may have appeared.

"Now for the artist on the stage. I am quite convinced that if there is any girl here who wants to go on the stage, nothing whatever that I can say will serve to keep her off it, so I won't try.

"Can a Catholic girl who is acting all the week get to Mass on Sunday morning? Most certainly. Only two things need stop her—laziness or illness. In town there is obviously nothing to prevent her, and on tour I have never had any difficulty in hearing Mass before leaving the town on a Sunday morning. The only time when there is any difficulty is when one has to sail from Dublin by the early boat, and even then it is possible.

Girls on the Stage.

"One of the chief dangers attached to a life on the stage is the usual idleness during the day. This is responsible for more

unhappiness and more unfortunate results than any of the alleged temptations to be found inside the theatre; once past the stage door an actor or actress is usually far too busy to think of wickedness. But then the remedy against this idleness during the day is obviously in the girl's own hands. I strongly recommend all who go on the stage to have some other occupation than acting. Let it be a money-making occupation or merely a hobby as she chooses—painting, needlework, a course of reading; or she can try her hand at writing. However, when one's principal work is almost entirely mental, it is wise to let any subsidiary work be manual, or at any rate have some mechanical operation attached to it. Naturally, this enforced idleness only affects them when they are in work; when they are out of employment—'resting'—they are the most busy, and all their spare energy is expended in trying to get engagements, in rushing backwards and forwards between Blackmore and Denton, and in scanning the advertisements of the *Era* or the *Stage*.

"A person who lives a life of routine is perhaps less likely to encounter some of the more violent temptations. It is not the attitude we show to the usual and the expected order of events, but the manner in which we face the unexpected and unlooked-for contingency, which tests our strength. Now life on the stage is by no means a routine; there it is the unexpected which most frequently happens, and it is for this reason that I feel justified in saying that a girl on the stage may frequently find herself in awkward situations, which would not present themselves in another walk of life. For this reason I should advise no girl to go on the stage who has not got a home or some reserve to fall back upon in case of sudden emergency.

"I am afraid it is almost an impossibility for any girl to go on the stage and entirely support herself right from the beginning without any external aid. If she does get a living wage to start with, at the end of that engagement she may not get another one for months, and then if she has nothing to fall back upon, she is faced with starvation and confronted with great temptation.

"As to the dangers of the stage that one hears so much of, I think they are only the dangers of everyday life with the

limelight on them; and if they are in such a glare of illumination surely they should be the more easily avoided. It is in the girl's hands. It rests with her, as it rests with her sister on the other side of the footlights, whether she finds the world a sink of iniquity or a tranquil pool of comparative righteousness. So much rests with the girl herself. I am aware that I may raise hostile criticisms when I say that she should not cherish the idea in her head that all men are wicked. Men in their intercourse with women nearly always reflect in their actions the manner, the secret thoughts, and the real temperament of the women themselves. I know that I am shattering cherished ideas when I say that the most depraved and wicked men will never transgress in the presence of a *really* pure-minded woman—I emphasise *really* pure. Of course there are exceptions, but they are very rare.

A Woman's Safeguard.

"So let a woman keep but a strict guard upon her own thoughts and inclinations, attend strictly to her religious duties, and also remember that she stands alone; that the honour, dignity, and respect we hear so much about, she owes to herself either in the theatre or out of it. Let her remember this, and she will have little to fear from the actions of others.

"In every town or city that she goes into there is a Catholic Church or priest, and in any difficulty that I have had either temporal or spiritual I have always gone to them and they have never failed me.

"There is only one thing more I have to say about going on the stage, and that is, don't be in a hurry to rush on, especially if you are young. Most young girls on leaving school are possessed with one of two ideas, either they want to enter a convent or they long to go on the stage. In both cases I should say don't be in a hurry. As often as not the passage of a few years finds the girl who wished to be a nun drifted into the chorus of a musical comedy, and leading there a good and happy life, having found her true sphere. Whereas the girl who sighed to go on the stage is now in a convent, performing her duties with a light heart, having weighed them against the vanities of the world; forbearing with those who are still in

the world, because she herself has experienced its trials. You never can tell."

CATHOLIC WOMEN IN PUBLIC LIFE

DR ALICE VOWE JOHNSON, F.R.C.S., D.P.H.CANTAB., said:—Catholic women are wanted in all branches of public life as guardians, borough councillors, town councillors, nurses, inspectors, lecturers, teachers, artists and musicians, doctors and lawyers, in the Civil Service and in the universities, and on the committees of all institutions. Experience shows that women make for honesty, sobriety, and accuracy, and that they do not go into public work unless they are prepared to give whole-hearted devotion to it.

Public life has tended to become corrupt and to be used as a lever in financial interests, and to take a one-sided view of life, because women have not in the past taken their share in it; helping the work by their kindly criticism and seeing that the wants of the women and children have proper attention. In the past, one of the greatest works of women guardians and inspectors has been to improve the condition of their poorer sisters and little children.

We find Catholic women in most walks of life, but they are all too few; but if they realised the good that they could do in public life if they were trained for it, they would as unhesitatingly take up this burden as they have done many another in the past as the call of duty.

The first thing to do, so as to fit yourself for public life, is to be educated in the proper manner. By this I mean, besides a thorough education in the ordinary school subjects, you must also have a good knowledge of the history, language, and customs of other countries. You require to know and appreciate sociology, with its problems; you require to have a good grasp of political economy, and to have read and followed the lives of great women and men in your own and other countries.

It is always wiser, if possible, to take some three years at a university before specialising in any work. Life is not so strenuous there, and people settle down better afterwards if they have had some of the gaiety of life natural to these years,

instead of harnessing themselves to a professional life at too early an age.

Before starting in public life be sure to find out if you are quite physically fit—get a doctor and a dentist to overhaul you, and if you have any real organic mischief that unfits you for hard work, give up the idea. For to succeed you must have good physical health; the battle is too hard and too expensive otherwise. No professional woman or man can perpetually pay a *locum tenens*, and all success depends upon your being on the spot at the right moment.

And while I am speaking of finance, it may encourage those who are contemplating a professional life to hear that all the professional women that I know are making a comfortable living, and that the incomes of at least a score run into four figures, and two which touch £7000 and £8000 a year. In the face of these facts it is hard to excuse those that argue that it is not worth while giving our daughters technical education, as it does not repay the outlay; and it is a great mistake to regard marriage as livelihood, since the husband often predeceases his wife, and leaves her to support herself and her children, which she can do most inadequately unless she has been trained to some profession.

It is well to spend what holidays you can abroad, seeing how they do things over there, and listening to their point of view. There is always something to learn from our continental neighbours, as they are in some respects distinctly more ingenious and practical than we are. When you are studying, make up your mind to have plenty of good food and sleep; remember you are still growing, and a growing body requires more food than when it is mature. It all makes for success later in life. "Youth, glorious youth" does not feel at the time the want of food and sleep, and is often inclined to sit reading on into the early hours of the morning; and when in want of books and instruments, to dine on tea and a bun.

I remember once when I was a student, I wanted a microscope, and had not sufficient money for it; so for a week I lived off tea and bread and butter; and when Sunday came I rejoiced in the knowledge that I had a friend in Chelsea who had given me a standing invitation to lunch on Sunday. I

gaily walked from Gray's Inn Road to Chelsea, and found that she had gone away for the week-end, and when I had crawled back again home I felt life was very empty.

Never be afraid, and never be discouraged by the wet-blankets who abound round the would-be professional woman, and who give her the only thing she is likely to receive from them—quantities of the very best advice. I remember one such in my student days who used to periodically implore of us not to go up for our examinations, as we should never pass them—thank goodness we gave no heed to this advice.

To take varying advice makes for self-extinction. It is always well to remember the story of the man and the donkey. Don't allow yourself to become swollen headed, but keep a good opinion of yourself and your work, as the world invariably takes you at your own value. When starting on your career, have your aim distinctly before you, and sacrifice everything to it. As St Paul says, "only the one who refrains herself from all things wins the corruptible professional crown."

Always give a little time every week to physical exercise, music, pictures, or theatres—as learning need not necessarily mean dullness. It is of great importance to keep up interest in all the events and movements of the day, so as to avoid the danger of getting into a narrow rut. The doctor who lives entirely amongst his bottles ends by becoming a bottle himself—and certainly one to be shaken, not taken.

Do not fight over trifles, but stand out for essentials, and do not hesitate to fight when the thing is worth it: and in this way "remain the captain of your soul." Learn early not to judge others, as it will only make you miserable and takes up time; pitch a high ideal for yourself and leave others alone, and in your relations with others be good-natured and cultivate a pleasant manner.

Work with public men and women and learn to value their opinion of your work, but do not lose your own individuality, which will be of the utmost value to you later on. By this I do not mean that you should become a crank; you must early learn to draw the line between losing your own characteristics and becoming eccentric. It goes without saying that balance of mind is a prime necessity; but added to this the

professional woman must cultivate a habit of quick and accurate decision. I do not often advocate attention to Mrs Grundy's demands, but in public life one has to live in the eyes of the world—one ought to be well and suitably dressed, and one's residence should follow the same line. It *pays* to be well dressed and housed. It impresses the public, and what is more important, keeps one cheerful. Learn *when* and *where* to discontinue leaning on other people and to start on your own.

Nowadays one is not so often told to go home and darn the stockings instead of taking up a profession. I remember, shortly after I had passed my second professional examination, being at an "at home" where a superior old lady interrupted a friend of mine who was congratulating me on it, by saying loudly, "I should advise you to go home and darn your stockings." Five minutes afterwards she asked me for a prescription for her cough. I had much pleasure in declining, on the "stocking" theory, and referred her to a man doctor whose high fees were well known.

Don't be afraid of owning up to your religion, but don't needlessly thrust it in people's faces. We do not live in an age of timidity, and most people will accept the knowledge that you are a Catholic if you come straight out with it when asked. One chairman of a public body I worked for, after asking me what my religion was, and I replying that I was a Catholic, said, "Oh, we don't care if you are a Buddhist or a Mahometan."

The only safe way to enter public life is to have a full knowledge of what the world is. Forewarned is forearmed. It is more, it is an insurance against disillusion. The collapse of one's expectations is a sad experience which attends the entrance of the ignorant into public life; the danger lies in teaching young people that the world is as it should be.

One of the cruellest moments of my life was when I realised, in going through the hospital wards, how much of the suffering was due to sin, especially in the case of the little children—it was awful to contemplate their undeserved heritage of woe; and it was long before I could bring myself to live with Browning's philosophical "Rabbi Ben Ezra":—

"Youth shows but half; trust God: see all, nor be afraid."

Above all things, don't worry. Remember, we all make mistakes;

if you have done something stupid, admit it; make up your mind not to do it again, and close the chapter.

Both as a student and as a professional woman, it is well to live with a chum who will share your ups and downs and with whom you can consult in cases of difficulty. In living together, attacks from the outside are not so frequent; it is true in this, as in other cases, that a "sister who is helped by a sister is like a strong city."

It is always better, before starting in life, especially in medicine, for a person to act as an assistant to another at first. In starting professional life after, a doctor always feels that he is going to poison the patient with the first bottle of medicine that he makes up; and he foresees a coroner's inquest after his first legal mill.

It is necessary for a medical woman to have good nerves. Shortly after I was qualified, I got the post of third assistant medical officer in one of the big lunatic asylums in the Midlands, and during my first week of residence there, it fell to my lot to do the night round of the male side, and suddenly the head attendant rushed up to me and asked me to hurry and come with him to the acute ward, where a mad prize-fighter, who had been admitted that day, was all but killing the night attendant. As I came into his ward, the prize-fighter was chasing the breathless attendant round the ward and over the beds, and shouting his intention of doing for him. As his eye fell upon me, he paused for a moment, drew himself up, came towards me and made a deep salute. This was my opportunity. I instantly thrust my hypodermic into his shoulder, and injected a dose of hyoseyamine, which kept him quiet until the morning.

But one's experience in the lunacy world is not by any means a disagreeable one, taking it as a whole. They are nice, grateful people, and say the most delightfully witty things.

In the same asylum I was going round one day when I heard a lot of bad language being used in one of the wards by a patient, and another patient came up to me and complained bitterly of the "unseen" language used by the patients.

On another occasion, I was pointing out to a patient that

it was the whisky that had brought her there, and she replied promptly, "No indeed, doctress dear, never a drop has escaped my lips." And when I was making my last round before I left the asylum, one of the patients said, "I hope your path in life will be scattered with roses."

There are occasional disagreeable business experiences, which call for prompt action. When I was up for my final examination, I had only three weeks to prepare for it, and I was recommended to go to a man who would put me in the way of getting all the practical work I required. The custom of the place was a bad one, as you will agree—to pay the coach's fee in advance: so I gave him his cheque of £20, and he made an appointment for me to go and do some anatomical work with him next day. Early next morning I received a telegram saying he was called away to give evidence at a distant court, and he could not see me for several days. Luckily I smelt a rat, and being over the seas, I at once telegraphed to my bank to cancel the cheque, and wrote to him, telling him I had done so. It was well that I had done this, as I found, on making inquiries, that my gentleman was in the state of alcoholism which usually followed the receipt of a fee from a student, and that he had no intention of giving me any *quid pro quo*. This was a moment for quick decision, as both my time and my money were running out, and I luckily soon found a new and excellent coach.

A very disagreeable interview followed my letter, when an unsuccessful attempt was made to bully me into payment. Professional women must learn early to deal with rogues.

As a balance to this experience, I recall with pleasure, in the same town, the kindest-hearted professor it has ever been my lot to meet. In the *mauvais quart d'heure* which precedes the *vivas*, he used to give me the encouragement which was at the moment as necessary to success as his invaluable teaching. I can see him now, with a huge magnifying glass in one hand and knife in the other, following the branches of the great sympathetic nerve, which he used to declare was the seat of all the emotions of life. And when I had the good fortune to head the list of successful candidates for this examination, he was the first to tell me of my victory.

I had another amusing experience when I wanted to get some laboratory work with a specialist who was a woman-hater and would never admit one of that sex into his laboratory. I wrote and asked him to let me work there: and two professors who had known me all my life, and were friends of his, wrote and asked him too, but he vouchsafed no answer. So I determined to adopt obstructive tactics and remain on his doorstep until I saw him and received an answer.

Well, I had not to remain on the doorstep. I got as far as the waiting-room, and, after sending in my card, he sent his secretary to see me, asking me if I wanted to see *him*, the professor. I said "Yes," and waited for another half-hour. At the end of that time the secretary again came to me and asked me the same question, and I again replied in the affirmative, and continued to sit amongst the waiting patients, when suddenly the door burst open and the professor came straight up to me, and, with no preliminary, said, "You want to work in my laboratory?" and when I replied yes, I did, he said, "You shall," and left the room abruptly.

I worked for several months in his laboratory, and had a splendid time, and learnt everything I wanted to.

I have tried to show what are some of the requisites of professional life, and have necessarily rather fallen into the lines of biography—"that last infirmity of the professional mind."

I think all of us who have a profession and have carried it through, have nothing but what is good to say of it. It keeps us healthy and sound in mind, body, and soul, and it affords the means of helping others; and though the path may be rugged, we feel the joy of independence, and can say with Henley:—

"It matters not how straight the gate,
How charged with punishments the scroll,
I am the master of my fate;
I am the captain of my soul."

THE SOCIAL SIDE OF PUBLIC LIFE

MAJOR MARK SYKES said:—"Your Grace, My Lords, Ladies and Gentlemen,—When I was asked to deliver the address on the

'Social side of the Life of the Modern Catholic Woman,' I felt I had a difficult task to perform. There is only one person who could have delivered this address, and that is Father Bernard Vaughan. You must excuse me, ladies and gentlemen, if I give an address which is intended to give a hint as to what may be done by the modern Catholic woman in social life. I will put it in that way. I was reading the other day a very full account of the debates in the House of Commons on the Bill which is now before it, and which we all hope will pass. There was one member who gave utterance to a sentence which I think it is important that all Catholics should study with care. It is not to us pleasant, but at the same time it is important. The sentence was this—and it was a man of weight who was speaking—he said 'he believed that the majority of the people attached great importance to the retention in the Declaration of some words emphasising the fact that the new Sovereign was by his faith and in his heart determined to oppose that particular form of religion, which the majority of the people believed was more hostile to their faith and more dangerous to the State than any other form of religion.' Now, ladies and gentlemen, I put that sentence before the meeting, because although we may not relish it we must appreciate it. The fact is that we are looked upon with some suspicion and fear by a portion of, perhaps, the most solid elements in the fabric of this country. Well I do not say that it is a majority—personally I think it is not, if you speak in bulk—but a strong section of the professional classes have that prejudice. If you take the poor, they are either careless in the matter or, owing to the magnificent ministrations of our priesthood amongst them, they are better informed. If you take the aristocracy, you know very well that these people's facilities for travel in Catholic countries extend beyond a personally conducted tour, and they are consequently better informed, and also by tradition they know that the holders of those great Catholic names such as Petre, Tempest, Vaughan, and so on, have ranked in the English nobility for years in spite of penal laws—the aristocracy know perfectly well that these people are not hereditary traitors. Unfortunately for us, it is the prejudice or bias of the great professional classes of England, and it is the opinion of these classes that crystallises

the whole of the public of the country. Now what is the cause of this prejudice? I think we can give four reasons for it. They are very simple. First of all we have that dying hostility the embers of which still glow a little now and then, but the ashes are growing grey. How moribund that hostility is I think the following little adventure of my own will prove to you. It was about five years ago, when very hungry and tired I came to a certain town in Asiatic Turkey, where the only white person there was an American Presbyterian missionary. On applying at the mission, the missionary was out, but his wife, a very charming lady, was at home, and she immediately entertained me with great kindness. At first, however, I noticed a certain coldness in her demeanour, until I explained to her that I was not, as she had imagined, a certain Mormon missionary who was recruiting in the neighbourhood. When I explained what my actual persuasion was, she said to me: 'Young man, when I was a little girl I was brought up right strict, and I was taught that there was a hell and that the bad woman in red was your Pope. Now you know there is a change come over things, and some hold there is no hell. Well if there ain't a hell—I guess there ought to be for some folk anyway—but about your Pope, well, I have read the Book of Revelations and studied it real hard, and I tell you the bad woman in red is not the Pope at all; it is that old rascal Abdul Hamid!' We still have, you see, the phantom of that hostility of two generations ago which is certainly disappearing; but still there is the shadow, the phantom is with us.

"There is also a tendency in England to confuse our creed with something foreign—and I speak entirely of the English people—there is a tendency to confuse our creed with something foreign, and if I may say so, to confuse our creed with the brass halfpence, the wooden shoes, and diet of frogs from which a certain monarch of immortal memory is credited with having delivered us.

"Thirdly, there is an important point to which I draw your attention. There is a peculiar strand which runs through the warp and woof of British mentality, you know English people always have a very laudable sympathy with foreign people who are fighting against their government. You must remember

that Garibaldi was once a popular hero in England, and we must bear in mind that the son of the 'man in the street of 1860' has a vague remembrance that his father had a very strong prejudice against Pope Pius IX.

"Lastly, you have the fact that our liturgy is *strange*, and we have to bear in mind that that which is strange to people is *per se* either reprehensible or comic, one of the two. Thus, twins are comic, vegetarianism is comic, and sometimes and in some places ladies who desire a vote are comic. On the other hand, you find that sometimes new taxes, dukes, military service, and our liturgy are to some people reprehensible because they are things out of the ordinary. However it is well to bear in mind that it is much better for us to be 'reprehensible' than 'comic,' because against ridicule you cannot fight. However, we have to remember that this feeling of fear amongst a section in England is invariably—if one can trust popular print as an indication of the popular mind—tinged with respect, in fact, in this matter we come off very well indeed. To bring it closer to you, I say that for us 'Father O'Flynn' must be a much pleasanter figure to think of than 'Mr Stiggins,' or 'The Private Secretary,' or some others. As regards the stage and popular fiction, as a whole we are very well treated. It has never been popular to laugh at our priesthood. Indeed it is a fact that if you take the modern melodrama the 'benevolent Catholic priest' is—to use a very slang expression—just as good an 'egg' as the 'good old man,' the 'stage child,' the 'hero,' the 'heroine'—he is bound to bring down the house. You may say these things are trivial, but I think they are important for us to bear in mind. Just as the statement made by that statesman I have referred to in the House of Commons gave us a reflection of a certain point of view, so do these others. We may sum it up that we are looked on with fear mingled with a kind of admiration.

"Now, ladies and gentlemen, what we want to do is to dispel the fear and retain the admiration. We want to show, and not only to show but to prove, that we deserve well of the republic. I think it ought not to be difficult for us to prove that Catholics far from being a danger to the State are more certainly a guarantee of its stability. There are certain dangers

which are threatening England at this moment—and they are palpable dangers indeed—and against those dangers our Church is fighting continually a remorseless and relentless war. I can think of only two organisations in England besides our Church which is trying to tackle these things, and one of them is only now in its infancy. I will name them. I will say that the Salvation Army is working on those lines to a certain extent, and I will certainly say that Major-General Baden Powell's Boy Scouts are working on the lines I refer to. Of course these questions are to some too delicate, they are too near home, too intangible, too difficult for some people to touch, but nevertheless they are real. They are the results of that passion for ease and amusement which is at present sapping the morale, sapping the physique, and sapping the intellect of the people of this country. A long period of commercialism, of peace, and of prosperity has produced in certain parts of this nation a growing effeminacy both mental and physical which I dare to say never appeared in the worst periods of Roman history. I say there was never a time when men more deliberately humbugged themselves in the way they do to-day. The old pagan said: 'Let us eat, drink and be merry, for to-morrow we die.' He saw the mire and he wallowed in it. He did not humbug himself. He did not say: 'Let us eat, drink, and be merry, for to-morrow there is a football match, which D.V. I am going to, or in any case on Saturday.' He did not take up that kind of attitude which is the attitude of to-day. Pain and death are growing shocking and improper things which you must not mention. They must be kept in the background. Those two grim old brothers who have prodded mankind through myriads of generations are to be put aside like bailiffs, kept on the backstairs, treated like poor relations, put off as long as you can keep them out of sight; and then when they grow clamant and they cannot be denied we must stop our ears and not listen, and when they begin their work in real earnest we must put out the lights so that they can work in the dark and we can realise as little as possible what is going on. I say the dentist to-day has his laughing gas and the undertaker his ornamental casket, we hide these things—the realities of life—to keep them out of

sight. What does it lead to eventually? I know plenty of occasions on which the marriage service of a church that is not ours has been robbed of its most pertinent words at the request of a pure-minded bridegroom, whose last few hours were spent in the vicinity of the Empire Bar. That is the sort of hypocrisy that we have in this country to-day. Divorce is to be made easy that life may be easier. Men are to behave like goats and hogs and to be spared the lash. Why? Because it is better that children should be subject to outrage, and women should be subject to cowards' blows rather than that the supersensitive should read in his daily paper that such a one had received stripes upon his back. That is an example of the humbug of to-day. The murderer shall be let free if he whine well enough, the child shall be spared the rod if it is interesting enough. There was never any crime. It is heredity, environment, anything but deliberate wrong-doing. Under the guise of mercy people blink the truth and try to shirk the facts, and the result of this comes back to the nation, in the declining birth-rate which is the result of a craven fear of responsibility and a greed of shameful ease more terrible to the nation than years of the bloodiest war. People talk of danger to the State. I say these are dangers to the State, because they threaten us with a generation weak, hysterical, luxurious, idle, vain, impulsive, and cowardly; and all this is based on a materialism which is at once gross and sentimental, so sentimental, so gross, that Epicurus himself would have rejected it with scorn and contempt. In regard to this matter we may say that at least our Church stands in these affairs the hard immovable rock that cannot be overset, the rock that towers over this tide of beastly weakness, of greed of life and cowardice; and so long as the British Empire has subjects who are faithful Catholics, so long will the British Empire have priests who fear neither death nor pestilence, nuns who will give all to serve the poor, men who have never thought it and never will think it a shame to wear the King's uniform; and lastly, wives determined to do their duty by the State, to bear children and to rear their children, to fear God, and to honour the King."

THE CATHOLIC PHILANTHROPIST

MISS FRANCES ZANETTI said:—This is an age of philanthropy. Every day we hear of some new scheme for the improvement of social conditions, some crusade against vice, some measure for the prevention of disease, some work seriously undertaken by philanthropic men and women for the benefit of their fellow-creatures. Thoughtful students of social service, realising their obligations, are endeavouring to arouse a feeling of responsibility on the part of the favoured few towards the great mass of humanity less favourably circumstanced. Schemes are being devised for the care and protection of children, for better conditions alike of work and of play; clubs for working boys and girls are increasing; healthy recreation and organised games are offered to check loafing and hooliganism; schools for mothers are springing up in industrial districts to help to reduce our high infantile death-rate; temperance reforms are instituted for the prevention of drunkenness and its attendant evils. In short, the leisured classes, forsaking their former attitude of apathy towards their social inferiors, are realising the need of social service to counteract the bad influences and unhealthy environment responsible for so many of the problems perplexing us at the present time.

Catholic women, happily awakening to a sense of civic responsibility, naturally wonder what part they can play in this great philanthropic movement so strongly influencing the whole country, and how they may best qualify for efficient work.

A philanthropist, as the dictionary tells us, is one who loves and exerts himself in doing good to his fellow-creatures. "Love" and "exert" are synonymous terms; *amare est servare*. Catholic philanthropy is not a new doctrine. The monks of the Middle Ages were social workers whose beneficence became apparent by the flood of pauperism which swamped the country after the suppression of the monasteries at the time of the Reformation. St Charles Borromeo was the pioneer of district nursing and sick-visiting; many of the saints were social reformers, whilst the God-inspired system of St Vincent de Paul has served as a model to philanthropists of later days

professing widely different beliefs. The difficulties of the dock-labourers enlisted the sympathetic services of Cardinal Manning, and it is well known that the broad-minded interest of Cardinal Vaughan in the work of the Reverend Benjamin Waugh was directly responsible for the favourable attitude of the National Society for the Prevention of Cruelty to Children towards Catholics.

But, at the present time, Catholics do not form a very strong contingent in the ranks of philanthropy, and we are not, as a class, sufficiently alive to a sense of social responsibility. We can certainly say that we are keen about the education of our children in Catholic principles, and the provision of Catholic influences for our young men and women; that the Society of St Vincent de Paul and the Ladies of Charity work for the sick and the poor, but we cannot truthfully assert that we are conspicuous in every movement for social reform. It is time to alter this: to throw off negation and apathy, and to prove that we are "Catholic" in work as well as in name, animated by the universal charity and sympathy which ever crown earnest work with ample fruition.

If I were asked to describe the chief characteristics of many Catholics engaged in philanthropic work to-day, I should say, first, a sincere wish to do good, somewhat stultified by a regrettable limitation of interest; and, second, a laudable zeal in work undertaken, badly handicapped by an imperfect knowledge of social questions and still more by a lack of organisation. There is no doubt that, if Catholic philanthropy is to become a vital force, its votaries must not only cultivate a love and zeal for social service, but must augment these by a careful study of the evils they seek to remedy. For this reason I would advocate the advisability of studying such questions as unemployment, public health, temperance, and kindred topics from not one, but many points of view; from the socialist and the anti-socialist, the Christian and the pagan, the Catholic and the non-Catholic, since by understanding the feelings and motives of others we may best gain an insight into the sources of evil and their effect upon persons of different views and temperaments, thus acquiring the sympathy which is the first essential of useful work.

It would appear that the fact that much philanthropic work is left in the hands of our religious communities is at once the strength and the weakness of our position; the Catholic laity, strong in the possession of a band of zealous workers, are apt to ignore their responsibilities, or to condone, by monetary help, the neglect of personal interest. Yet the good work accomplished in our convents should not foster lay apathy, but rather inspire a wish to co-operate in existing work and to supplement the somewhat restricted powers of enclosed orders. Lay workers may with advantage study the methods of some of our convents at the present time. Year by year I notice wonderful advances in the administration of those houses with which I come in contact, and I am pleased to testify to the remarkable aptitude of so many Orders in rising to the stringent requirements of the Government. In many Poor Law schools conducted by Sisters, the education and training of boys and girls, and similar work, is performed in a manner which compels the admiration of many non-Catholics formerly prejudiced against the methods of nuns. I see children receiving the individual attention popularly supposed to be unattainable in a "barrack school"; the care of the feeble-minded raised to the dignity of a fine art, and rescue work, whose results are its finest testimonial; and I am repeatedly gratified to hear the unsolicited praise of these institutions from non-Catholics of acknowledged reputation.

The development of convent work is undoubtedly the result of education, study, hard work, and a realisation of the necessity of a general breadth of view on the part of those engaged in these varieties of philanthropic work: their example is worthy of lay emulation.

It behoves Catholics, therefore, to apply themselves to a serious study of social problems, with their immediate and contributory causes, and of the means employed by experts to check existing and prevent future evil. This study could be undertaken under the auspices of the Catholic Social Guild, which publishes pamphlets on most social topics of importance by Catholic authorities. It would be well, perhaps, to specialise on one or two subjects as a beginning, and, when some grasp has been obtained of any social condition needing reform, to

enrol oneself in one of the organisations for the amelioration of the existing evil. For example, the study of poverty will show its relation to the wages question; this will be found to be influenced by child-labour, lack of training, or want of specialisation; these again will show a relationship to the questions of housing, sanitation, temperance, and thrift. Students once interested in the elements of these problems will find themselves insensibly drawn into participation in some work aiming at placing conditions of labour, health, etc., on a sounder moral and economic basis.

Once this happy state is reached, Catholic women can at once find work by placing themselves in communication with the information bureaux of the Catholic Women's League, whose secretaries, up to now, have not been overwhelmed with applications of this kind. It is a serious menace to Catholic philanthropy that our important work is in the hands of so few; I often wonder where are the young recruits who should now be qualifying to take up the burdens which the present workers must eventually drop. The League has been in active operation for three years, and the greatest reward its promoters could receive would be an ever-increasing number of applicants for philanthropic work.

There is much to be done in our Catholic clubs, the success of those already established proves the necessity for more. Ladies can be trained, gratis, as teachers at many classes formed for this purpose; unfortunately, however, few Catholics avail themselves of the opportunity of qualifying for this useful and fascinating work. Helpers are wanted in the various schools for mothers steadily being established in many industrial districts. We need more convalescent and holiday homes for our poor Catholics, and above all more sanatoria for phthisical patients, who are sent in considerable numbers to places where they have no facilities for attending church. Again, there is no home at present for the reception of feeble-minded Catholic boys over the age of 16 years; at that age, boys who may have previously been in the care of sisters must leave the children's schools and enter institutions where their chance of hearing Mass and obtaining instruction depends upon the courtesy of the superintendent. Where are the Catholic philanthropists

who will labour to obtain some of these requirements? Prison-visiting calls for Catholic women workers and rescue work ought to claim the services of more of us. I should like to see Houses of Providence, similiar to those established in Hampstead and Liverpool, in every large town, supplemented by a strong contingent of lay-helpers, working hand in hand with the Sisters in this eminently Catholic service.

Let no one underestimate the value of individual effort; most great reforms have been accomplished by the steady, patient labour of a few pioneers, working almost single-handed, often in the face of bitter opposition. Factory legislation, temperance reform, and the great Act which has been rightly described as the "Children's Magna Charta," are but a few instances of this. Writing recently on a great social movement for the preservation of home-life, Mr Herbert Samuel, himself a great philanthropist, pointed out that reforms must follow the combined action of individuals engaged in active social work and their co-operation with existing legislation, and urged a study of the laws not only of this country, but of all lands. His advice is quite appropriate in our case. We ought to follow it, and also to note a further remark from this eminent authority on social service, that work without organisation is a waste of labour and of time, and that these two constitute a far greater evil than does a waste of money.

Let us, therefore, study, qualify, and set to work!

THE CATHOLIC WOMAN, HER HOME, AND HER WORLD

MRS ARKWRIGHT then read the paper contributed by the
COUNTESS OF DENBIGH:—

In these days of hurry and rush, we are often told that home-life suffers. However it may be outside, we as Catholics know that under the wise guidance of the Church this need not be so.

It is true, that in the past, woman's sphere was bounded by the walls of her husband's or father's house. Nowadays her duty carries her much further afield. She knows that she can

still do most good when she is womanly—in the larger sense—gentle, refined, unselfish, tactful, and a doer, as Lowell describes it, “of little kindnesses which most leave undone or despise.” Her strength lies not always in force, oftener in persuasion and conciliation. Her influence upon her home, her children, her acquaintance and her time is for good or evil, according to her ideal of duty and her application of that ideal to her everyday life.

An intellectual appreciation of the movements of her time has not made woman a less good wife or mother, than was the housewife who only knew the secrets of simples and jams. Nor has it lessened her interest in her home. She enters more fully thereby into the varied interests of her husband, her children, and their associates. She finds time, amongst her more homely duties, to keep herself in touch with all that is of the present; and in readiness, by her knowledge and right valuation of the topics and movements of the day, to sympathise with her children in their ever-broadening and expanding lives. She remembers that the world and mankind are ever moving onward, and that her children must perforce move with it. Her mission is so to equip them that they may stand and act alone. She so trains them to decide aright in everyday concerns, that their judgment shall hereafter instinctively lean towards right in matters of greater moment.

Important as it is to feed, clothe, and develop their growing bodies, it is as necessary for her to develop their minds and characters, that they may go forth fully armed to fight the good fight. They must sooner or later know and encounter the evil which sin has brought into the world. Better then be prepared to meet it by hearing of it from the standpoint of the pure and high-minded. Better know in good time how fine a thing grace can make of man, and how low he can sink if left to himself. She prefers that they should be forearmed by learning of it from the standpoint of the pure and high-minded, rather than let them, lacking such knowledge, make shipwreck of opportunities, which in themselves are among God's best gifts.

Nor do wifehood and motherhood, in the usual meaning of the terms, necessarily spell the life of all women. The woman whose public life is fuller than her home life need not have

less mother-love in her heart than the woman whose children are her own. All with whom such a woman come in contact are to her as her children, be she teacher, artist, author, musician, or in some other way a worker for her living. The stronger her mind, the softer is her heart. With her the domestic virtues are never out of place, she neither exaggerates nor neglects them. If "the stocking be blue" the "petticoat is long" in proportion.

Many and great are a mother's moments of anxiety under these, her almost overwhelming responsibilities; but in them all she knows that there is abundant help obtainable from One whose first miracle was at a marriage feast, in answer to the prayer of the mother whom He chose to have beside Him when He closed His eyes in death, even as she had been with Him when He opened them upon this world.

Thus fortified, the Catholic mother leads her family to seek strength where she herself has sought and found it, that this precious heirloom may be passed on unsullied to others yet unborn. She knows that the vitality of practical religion lies so largely in the hands of the mothers of every age, that it is scarcely an exaggeration to assert that the religion of the next generation lies in the hands of the mothers of to-day.

Much as she may long for rest and the calm enjoyment of her own fireside, the claims of her fellow-Catholics and the future of the Church urge her to further efforts. Conscience bids her give to others of her personal time and trouble, grudging no toil or labour in the cause of God, helping to lay up for future Catholics strength to resist the snares of atheism, than which, no greater disaster can befall Church or country. These are days of co-operation and co-ordination. Catholics have already organised themselves to combat the enemies of religious education during school life. The mothers of England may yet be called on to combine in order to protect, not only their homes, but their Faith, and the Faith and the morals of their children. They cannot afford to wait till such a crisis arises. If they wish to safeguard the souls entrusted to their care, they must teach them to-day what will stand them in good stead when the need of action comes. Catholic mothers have to be alive to the situation, aware of

what is going on around them. In the old penal days (not so very long ago, for many of us who were brought up in the waning shadow of them are still alive), it was the mothers who kept alive the flame of religion in the hearts of their children. They faced death and imprisonment for the cause, they fought gallantly for the defence of religious liberty. We, the children of to-day, owe our churches, our freedom, our very Faith itself to the efforts of those bygone days. Mothers must be prepared, lest it be necessary in England to fight as the mothers in France are fighting to-day. Two instances of this campaign will illustrate what I mean. A year ago, six Parisian women who represented 8000 Catholic mothers, went to the Minister of Education and made a brave protest against the tyranny of the Government in driving religion from the schools. Again at Berek their mothers withdrew fifty children from a class, upon which the Government sought to impose anti-religious books. Six young girls taught these children privately for several weeks, and shielded them from the intimidation of the Press, and from the scoffs of profane neighbours, until one day the gendarmes arrived and carried the children before the courts. There these little confessors upheld by their indignant mothers proclaimed their Faith. The result was the withdrawal of the charge and of the books from the school.

Woman is awakening more and more every day to the knowledge of her influence and power. But this growing knowledge must walk hand in hand with religion, and the humility born of high ideals, or the demon of pride may destroy her as he destroyed of old her precursor, Eve, by fallacious arguments and subtle flattery.

Thus the Catholic woman holds ever aloft the highest of ideals for herself, her home, and her children. Foremost, after her religion, she ranks that strong sense of discipline and duty, without which an individual or a people becomes soft and degenerate. She urges all these with whom she comes in contact to cultivate self-control, pluck, and the dogged perseverance which never knows defeat. She wages a ceaseless war at home and abroad against the pursuit of material comfort, the shirking of inconvenient obligations, the irreverence and

religious indifference which are at the root of most of the crying evils of our day.

CATHOLIC WOMEN IN HOME LIFE

HOME EDUCATION

MISS COIGNOU, M.A., said :—" Your Grace, My Lord Bishops, Ladies and Gentlemen,—As I rise to my feet before this great audience I am overwhelmed by the enormity of my task. How can I attempt to treat in a manner worthy of this great, this historic occasion, in the few minutes at my disposal, of the subject of "Home Education"—a preparation of life,—a subject which is now occupying the minds of some of the foremost educationists of our time, and on which the last word has by no means been said.

"It is just because the last word has not yet been said, and because I feel that we Catholic women have our part to bear in this great question, that I am venturing to bring before you these few thoughts.

"It is not so long since the alternative lying before a young Catholic girl just about to leave school, was either home life, or becoming a nun, and in all discussions on this question, we must always bear in mind the continual stream of Catholic womanhood to the convent doors. This is as it should be, and no one on this platform would wish it otherwise. It would be an ill day for Catholics, and indeed for the world, if the Marys were discouraged, if the convent gates were closed to the would-be novice.

"But my remarks this afternoon are concerned with the Marthas, with those who have not the great grace of a vocation, and what I have to say applies only to the great and increasing army of women, who as the phrase goes, have to earn their own living.

"It used to be thought, as I have already indicated, that a girl on leaving school at thirteen, fourteen, sixteen, or eighteen years of age, as the case may be, should stay at home with her mother to learn, by example, the complex never-ending round of details which go to make for skilled housekeeping—until

she left the parental roof for a home of her own. This is the ideal form of training—home training at its best—under the mother's watchful eye and with her kindly care ever at hand—the father as head of the family and wage-earner. But to-day the problem has changed, developed, until the conditions obtaining previously no longer hold. For one thing, women outnumber men, so we cannot all be home-makers for husbands and fathers, and then what is a much more potent factor—with the great industrial conditions what they are, women are forced into the industrial arena to struggle for their daily bread. I read only the other day that we have over five and a quarter millions of women and girls engaged in earning their living, and of these, one and three-quarter millions are engaged in trade and industry, and the majority of these are poorly paid. I take it that Dr Johnson will agree with me that the medical profession is one of the very few in which women are paid the same as men. Now I am not going to enter into the momentous question of the causes of poorly paid women's work, nor indeed into the economic aspect of women's work at all. Many of us have to work for our daily bread, and we are proud to do so; but it means that in our industrial classes, at any rate, and these form the backbone of England, home training for girls is no longer possible. The mother herself is, like her daughters, a product of the factory. She probably went to the mill at thirteen or fourteen years of age, and she probably goes there still. Even if she could be at home, she could teach nothing, because she has herself learnt nothing; so if we are to train home-makers, we must begin with the children.

“The theme of all social reformers at the present time is preparation, training, forethought, learning to do one thing well. I contend that a father should endeavour as far as possible, to provide his girls with a handicraft, a trade, a profession—in a word—with the means of earning her own living, just as he does for his boys. How often does a girl have to leave school early, so that her brother may have a year longer at college. Self-sacrifice for loved ones is good—it is our daily portion—but one cannot help wishing that in cases like these, it were not attended by a probability of the woman

becoming what is called 'a casual worker,' that is, if she be stranded and has to become self-supporting—or what is often the case—has to help to support others.

"Of course whatever be the branch of work adopted in later life—the foundation must always be—can only be—a thoroughly good and sound education. This is a boon now within the reach of all children. I have had special opportunities for judging of the standard of education in this part of the country, and I maintain that though there is still room for improvement, yet generally speaking, the educational standard of Yorkshire is extremely high. Leeds is no laggard, even when the pace is set by the West Riding. A good education is within the reach of all. We pay for it, and our children have the right to it. But this education, this great privilege is not always appreciated by the parents, and they do not take full advantage of this privilege for their children. The temptation is great, I grant, when the family is large, and the weekly wage coming in is small—the temptation is great, to set the older children to work as soon as the law allows. If it were not for this struggle for existence, surely neither in Yorkshire nor in Lancashire would the half-time system be allowed to still prevail. Do you realise that these half-timers after six strenuous hours' work in the factory then go to school for three hours? I ask you, how much true education is possible for these children under these conditions? Again and again teachers have told me that the children do no good at school—indeed they are so tired that they often go to sleep at their places. And who would disturb them? Thus is the child's vista into his literary inheritance, into his scientific and his æsthetic inheritance—nay, even his outlook into his spiritual inheritance is cut off at the age of twelve for a few shillings a week. What wonder that the boy or girl soon forgets the little he or she has learnt at school? Why at twelve or thirteen years of age, one is only just beginning to realise what 'to learn' means!

"And where the half-time system does not prevail, the children are allowed to leave school at thirteen, that they may go full-time to the mill, or the factory, or the office. What chance have these girls of being good home-makers when they

grow up? In the cities many of these children take up what are called 'blind-alley' occupations, so-called because they lead to nothing. The girls become flower-sellers, run errands, take up any casual work—it is the first step of a downward grade. The Report of the Departmental Committee on Child Trading, just issued, gives much food for thought.

"These early wage-earners when their day's work is done, are for the most part left without guidance, without restraint—they loaf at the street-corners, they save their pennies to take them once or twice a week to the Music Hall. Your Grace, I am not drawing a highly coloured picture, I am rather understating what is literally true. Sir Henry Hibbert stated a few months ago that there were in this country two and a half millions of young people between the ages of thirteen and eighteen who were under no educational care or supervision. It is not my task this afternoon to suggest remedies for these crying evils. I mention them to bring before our minds the difficulties with which we are beset on all hands, and to show how real is the danger for the rising generation. I ask, What can we Catholic women, what can Catholic parents do to save our girls in our great industrial centres from these evils? How can we fit them to take their place in life without 'going under'?

"I think we can take advantage of existing helps. There are the night schools. One of the things that has greatly impressed me since I came to Yorkshire is the skilful care and wise outlook with which the curricula of these night schools are planned. I only wish that time permitted me to enlarge on this. All I can say is that both in the West Riding and in the county borough of Leeds these schools are excellently graded from those offering preparatory courses to young people who have left the day school without passing through Standards VI. and VII., up to the technical courses, leading on to Technical Schools, and specialised instruction in the case of girls on Domestic and allied subjects. These classes come two or three evenings a week, the fee is small, and for those who will attend regularly and work well, employers are most ready to give special facilities. In some cases employers even pay the fee themselves or give increased wages for good results.

Catholic parents, who have children between thirteen and eighteen years of age, I would urge you as earnestly as I may to make some little sacrifice. Send your sons and daughters to the night school at this vital period in their lives, when intelligence and character are being developed, when habits for life are being formed. Then there are girls' clubs. I sincerely hope, my Lord, that as one outcome of this Congress we may have a Catholic Girls' Club established in Leeds.

"The educational ladder about which we hear so much in the case of girls, has in the past led generally to the profession of teaching as its goal. For Catholic girls the limits of this profession are much more restricted than is the case with non-Catholics. This is a situation we should frankly face. As with us the work of education is in the main in the hands of Religious Orders, it follows that the plums of the profession are not open to lay-women. Indeed I am not at all sure that any plums exist for Catholic teachers. I for one have never seen them! So I would warn my young friends not to be hasty in the selection of teaching as their life work unless they have an overwhelming love of teaching and a reasonable prospect of getting good work. Of course there are always posts for Certificated Teachers in our elementary schools as assistants, rarely as heads. The openings for highly cultured lay-women as teachers in our Secondary Schools are becoming fewer as time goes on. The Religious Orders, seeing the necessity for specialised work among their teaching members, are wisely sending their sisters, under proper safeguards, in ones and twos to the universities to work for their degrees, or to take post-graduate training for teaching. They are reinforced by many highly-qualified convert novices, who, receiving the great grace of conversion subsequent to a college career, join the Orders and bring to the service of the Church highly trained intellectual ability. Happily now there are so many other openings for women, that the closing of the avenue for lay specialists in convent schools is no deterrent to the higher education of Catholic women who have their own way to make in the world, as we have already heard from those well qualified to speak on this subject.

"I should like before I sit down to draw your attention to

some of the excellent training homes and colleges that have been founded for the training of Catholic girls in specialised work.

"The Franciscan nuns at Taunton have a Domestic School where, for a small entrance fee, a girl may get a thorough training for domestic service in all its branches. How I wish we had more of these excellent institutions up and down the country! The dignity of labour is hardly recognised as it should be. We have gone a good way in the right direction, but by no means far enough: there are still many people who think that to be a servant debars one from being a lady. True gentility is an inherent quality, which no race, no station in life, no occupation can obliterate. Even from a material point of view, it is better to be a fully qualified cook, earning £60 or £70 a year, than to be an ill-qualified nursery-governess, who can rarely hope to command over £25 a year, and who is considered too old for her job at thirty.

"For Catholic gentlewomen who require training in Domestic work as a profession, or for use in their own homes, there is recently established, St Martha's College of Housecraft in Chichester Street, under the patronage of His Grace the Archbishop. There is also St Mary's Nursery College at Hampstead, under the same distinguished patronage, which has been in existence nearly three years. This is an excellent opening for girls with a natural sympathy for little children, who can be trained as children's nurses. Nurses are always wanted, and like domestic service, it is one of the few spheres in which the demand far exceeds the supply. Time does not permit me to speak of other walks in life, such as dressmaking, millinery, Civil Service, office work, secretarial work, librarianships, arts, crafts, social work, but about which the Information Bureau of the Catholic Women's League can tell inquirers all they wish to know. In all these training is desirable—nay, necessary—if the girl desires to get on in the career she has chosen. I have mentioned social work, and you have already heard of it from Miss Zanetti; if Catholic women are to play their part in the social reforms of the day, it is absolutely necessary for them to be adequately educated and trained. The Catholic Women's League has recognised this necessity, and for the third year

it is offering a valuable scholarship to be held by a member of the League for two years at the London School of Economics, and this year at the Manchester University. Thus does the League seek to have ready, competent women trained and qualified to act as Factory and Sanitary Inspectors, Guardians of the Poor, Borough Councillors, social workers of all kinds. We offer the scholarships: it is for you, parents, to see that your daughters are duly qualified to accept them.

"It would be idle to deny that present economic conditions demand that women should go out of their homes for their work; but many of these occupations that I have mentioned need not necessarily take the girls away from their families, they can often live at home while pursuing their daily avocations. These possibilities that I have indicated that are before our girls to-day, if rightly used, will make for the strengthening of family life. We must combat the idea that is current around us—that the State is to supersede the family. The home is a social fortress—a Catholic home is a centre of Catholicity, and at all costs this fortress must be defended. We want to train our girls to appreciate the sacredness of family life, and to bring back into the family, developed by right training, the best that is within them—to become in the best sense, home-makers and home-keepers."

THE SPIRITUAL LIFE OF CATHOLIC WOMEN IN MODERN LIFE

HIS LORDSHIP THE BISHOP OF SALFORD said:—"Your Grace, My Lords, Ladies and Gentlemen,—If you will allow me I will begin by introducing myself to the representatives of the Press, and by saying that I am not Abbot Gasquet. If you look at the printed programme you will find that this address for which His Grace has called upon me was to have been delivered by Abbot Gasquet. Well, I am sure you will share with me the very great regret that I feel that Abbot Gasquet is not with us this afternoon, and especially because it is for reasons of ill-health that his doctor would not allow him to come to take a share in the fatigues of this great Congress,

Therefore I would introduce myself also to the whole audience as a very humble stopgap. The subject that I have been asked to say a few words on—and you will allow them to be few and very simple and unprepared—is a subject of such serious and vital importance that I venture to say that without a due appreciation of that subject, all the excellent advice and the admirable and brilliant reasoning that we have heard from the preceding speakers will be of little use and of little avail to the Catholic womanhood of this country: the spiritual aspect of the life of the Catholic woman and the Catholic worker. Remember, ladies—I address you specially, because this is supposed to be chiefly a meeting of the Catholic Women's League, though I see a good many mere men are present—remember, Catholic women, that you are being brought together and banded in this League, and you are called upon by the trumpet voices that you have heard from these gifted and zealous and devoted speakers who have preceded me—you are being called upon not merely as women, not merely as wives and mothers and daughters, not merely as wage-earners, not merely as factors in the social life of this country, but as *Catholic* women and *Catholic* mothers. Now that adjective tells you at once that underlying all your training, all your zeal, all your interest, all your knowledge, there must be as the mainspring of your life and your activity that spiritual life which is the outcome of your faith. You have heard in the eloquent and telling words of His Lordship the Bishop of Northampton, in the sermon this morning, what it is that differentiates in principle Catholic social philanthropic activity from that of all the other agencies around us, viz., that it is the outcome of faith and divine charity. And therefore, my dear sisters and children in Christ, it is in this spirit you are going forward to carry on these grand works that are being put into your hands by the Catholic Women's League and the Catholic Social Guild, and all those other agencies that are centred here this week in Leeds during the Congress. Remember that the first condition before you enter into the campaign is that you shall look into your own souls and see that there is that spiritual cultivation, without which you may be very good workers and very devoted and philanthropic



[Rosemont, Photo, Leeds.

THE RIGHT REV. JOSEPH ROBERT COWGILL,
Lord Bishop of Olenus, Coadjutor Bishop of Leeds, Chairman of the Committee.

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labourers, but you will not be Catholic workers in the true sense of the term. You must begin therefore with your own spiritual life. Excuse my telling you what you know already. These are platitudes really, but it is well to remind ourselves from time to time of them. Just as in the great society of St Vincent of Paul—that magnificent world-wide organisation we are all so proud of—the first rule is the individual sanctification of each member before any other kind of work, so with you members of the Catholic Women's League, your very first condition is that of safeguarding and deepening your spiritual life. Now I have only five minutes, and I will devote those to saying there are two agencies chiefly and principally which I recommend to you with all my heart. When I say *I*, I am really speaking in the name of my brethren of the episcopate, and my brethren of the clergy, and in the name of the Church itself. These two agencies are, in the first place, the sacraments; and when I say this I am thinking particularly of these latter days and of that momentous epoch-making exhortation of the present Holy Father Pius X., when, in one of the most wonderful Encyclicals that have ever issued from the Holy See, he put before all Catholics the magnificent idea of frequent, nay of daily communion. I would say to you, therefore, you women workers, you members of the Catholic Women's League—and I hope all the women here are members, if not they ought to be—I would say to you: begin with the Holy Communion; if possible be daily communicants; do not be afraid of being daily communicants; and if you cannot be daily communicants, at least be frequent communicants; if you cannot be daily communicants at least participate in that great central act of the Holy Eucharist by being hearers of daily Mass. The Catholic social worker who begins her day by Holy Mass, in so far as the circumstances of her home and her surroundings permit, has begun the day well and has sanctified the whole of her work during that day; and if at the Holy Mass she can—according to the circumstances of her health or her time and home surroundings—also be a daily communicant, her strength will be doubled and the fruits of her work will be fourfold.

“My second thought is: We are to-day keeping the Feast of

the great St Ignatius, a saint whose life-work as you know has re-echoed and reacted over the whole world. Now what was the secret of the beginning, the very beginning, of the conversion and therefore of the life-work of St Ignatius? It was reading the *Lives of the Saints*! I recommend to you, therefore, as the second great help of your spiritual life, spiritual reading, and particularly the reading of upright lives of the saints, of the great heroes of the Church's history. Remember, as you have heard in eloquent words this afternoon, it is the Catholic mother who forms the soul of the Catholic child and the Catholic family. If you do not believe that, I will give you one remarkable and amazing fact that stands out in the history of the Church. If you will read the lives of all the saints as far as they are known to us in the pages of history, of all the great and holy men, founders of religious orders and founders of great works—St Augustine, St Benedict, St Francis and St Dominic, or later on, St Charles Borromeo, St Vincent of Paul; in recent days the Curé d'Ars and Don Bosco, right down to our own times with men like Cardinal Vaughan—you will find this fact: that every one of those had a saintly mother. It is the mother that has made all the saints and all the great and holy men of the Church. It is you women also, those of you who are called to do educational work, you who are called to do social work in girls' clubs and in various other agencies by which you influence your sisters, you who are called to work in the great professions of life—aye, even in the life of the stage that we have had so brilliantly put before us to-day—who are called to penetrate by your influence the medium in which you live, and to be a leaven among your sisters whether Catholic or non-Catholic. You always have to be putting out as it were, you have to be giving forth spiritual influence. You are like a cistern; if a cistern is always pouring out and is never being filled it will very soon become exhausted. How are you going to fill that cistern, the cistern of your mind and soul, with great thoughts, great aspirations, great spiritual and Christian ideals? You can only do it by pouring in that kind of nourishment and those divine waters of grace that come from spiritual reading. Therefore I say to you: get a taste for spiritual reading! If you have not got it, acquire it!

Little by little let it gradually grow to be familiar to you, and it will become the delight and strength of your life. I wish I could have known what Abbot Gasquet was going to say. I am sure there were many things that would have impressed you more than the few remarks I have made. But with all my heart I ask you Catholic women to keep before you that idea of the sanctification of your own soul, and to take as the two great means that I recommend to you this afternoon to nourish and keep up that flame of spirituality, frequent, if not daily, Holy Communion, and the practice of spiritual reading, especially of the lives of God's saints."

LADY MOWBRAY AND STOURTON said:—"Your Grace, My Lords, Ladies and Gentlemen,—It gives me great pleasure to propose a hearty vote of thanks, for I know that I express the feelings of all when I say that we are very grateful to the speakers for their very interesting addresses. I propose a very hearty vote of thanks."

MISS MARGARET FLETCHER, in seconding, said:—"My Lords, Ladies and Gentlemen,—I am glad of the opportunity of seconding this vote of thanks, and of thanking His Grace not only for taking the Chair at this meeting, but for having entrusted the organisation of one meeting at this first National Catholic Congress to us women. I assure you that the gratitude of Catholic women has been accumulating towards His Grace for some years past. He has encouraged and he has understood our wish to take a fuller share in work for the Church in our own sphere, which well-changed times have made an enlarged sphere. He has understood that we are not animated by a spirit of unrest or self-advertisement, but by a real missionary zeal. When the time shall come that he will call upon us to do some united work for him in England for the Church, he will find us Catholic women not only ready but eager to give practical expression to our gratitude. I think that this magnificent meeting, which is due to the tremendous energy of the Leeds Ladies' Congress Committee—I think that this meeting will show him that I am not a very rash prophet when I say that the women of Leeds will

be found in the front rank. I have much pleasure in seconding the resolution."

(The vote of thanks was carried with acclamation.)

HIS GRACE THE ARCHBISHOP OF WESTMINSTER, in replying, said:—"My Lords, Reverend Fathers, Ladies and Gentlemen,—We have already passed the hour fixed for the limit of this meeting, but I must express my very hearty thanks for the kind words that have just been said by the proposer and seconder of this resolution, and especially for the kind way in which Miss Fletcher, the President of the Catholic Women's League, has referred to such encouragement as I have been able to give to the authors of the association over which she is presiding with such wonderful success. When the Catholic Women's League was first initiated, naturally, as is always the case with any new movement, there were some that questioned its utility, and thought that perhaps it would lead to no good result. If any answer were needed—and the need of any answer ceased long ago—this magnificent meeting would be an answer to all criticisms. When I was asked to preside over this meeting this afternoon I had to make a conditional promise, because the work of these days is naturally rather great, and I did not know whether it would be possible for me to be present. Thank God, I have been able to come and see with my own eyes what the Catholic women of Leeds, inspired by the Catholic Women's League, have been able to accomplish. I offer my most sincere congratulations to the Women's League for what they have done, and congratulate them too for having gathered together such a magnificent succession of speakers. They have brought upon this platform those who certainly know what they are talking about, and who show in their own lives that they live up to the principles that they enunciate. One of those who spoke so eloquently at the beginning of this meeting on that which is regarded as the most difficult and dangerous of professions, showed me when I was quite a young priest five and twenty years ago that she was then inspired by the principles which she has enunciated upon this platform this afternoon. What I say of the one speaker we can say of all. Each in her own

profession, each in her own department of life, has shown and is showing what Catholic women are capable of doing. I am quite sure that no appeal is needed to those Catholic women who heretofore have known little of the League, now that they see what it is capable of doing, and seeing the result of its work after so short a space of time, that they will come forward as one *woman* to give in their names as members of this League.

“And now I beg the blessing of God upon you all, that He may prosper the leaders of the League here in Leeds and all over England.”

At 5-30 Solemn Vespers and Benediction were given by the Lord Bishop of Menevia.

THE GREAT DEMONSTRATION IN THE TOWN HALL

Probably never before, with the exception of the London Eucharistic Congress, has there been gathered together in one place in England an audience of Catholics of such numbers and of such a representative character as that which assembled in the Leeds Town Hall on this Sunday night. The afternoon meeting was crowded to overflowing; but in the evening a huge crowd assembled in Victoria Square who were simply unable to gain admittance. A special overflow meeting had to be held, which was addressed from the steps of the main entrance by the Archbishop of Westminster, the Bishop of Southwark, the Bishop of Sebastopolis, Mr Hilaire Belloc, M.P., Fr. Filmer, and others.

The entrance of the Metropolitan was the signal for a storm of cheering which lasted for several minutes. His Grace the Archbishop occupied the Chair, and, after the singing of “Come, Holy Ghost,” rose to address the meeting amid deafening cheers.

HIS GRACE THE ARCHBISHOP OF WESTMINSTER said:—
“My Lords, Reverend Fathers, Ladies and Gentlemen,—You will

remember that on Friday night we despatched a telegram of loyalty and homage to the Holy Father. Yesterday I received the following reply:—

“‘The Holy Father has received with greatest satisfaction the message of the first National Catholic Congress in England, from which he augurs far-reaching results in the future, and bestows Apostolic blessing upon all assembled at Leeds.—Cardinal Merry del Val.’

“The latter days, ladies and gentlemen, of last week will remain as a memorable time in the history of the Catholic Church in England. On Friday night, as far as the House of Commons was able to do its duty, the dishonour of the old infamous Royal Declaration was removed from our King and country. Although that proposal of modification has not yet reached its final accomplishment and become law, it would be unfitting were we not to recognise what has taken place. It has not always been the good fortune of the Catholics in this country to see eye to eye with the Prime Minister, but in such a congress as this, where we have nothing at all to do with political views, and simply and solely with the interests of the Catholic Church, it is only right that we should give honour where honour is due, and recognise to the full the courage and the determination and the tact which Mr Asquith has shown on this occasion. I had purposed to send in my own name a letter of appreciation to the Prime Minister, but I shall be glad to have the authorisation of this great Assembly to send that message on their behalf as well as on my own. I take it you fully accept my proposition. Now let me say a word of very hearty and cordial thanks to all our Catholic members of Parliament for the part which they have played on this occasion, and in thanking all of them to whatever party they belong, I feel that I must single out one name for especial thanks and especial praise, because his name has been identified with this movement for so many years—the name of Mr William Redmond. We have here this evening a distinguished member of the Irish Nationalist Party, and I would ask Mr Boland to convey to Mr William Redmond the thanks of this Assembly and of the Catholics of the United Kingdom. I will

now ask the Lord Bishop of Menevia to move the first resolution."

THE LORD BISHOP OF MENEVIA :—" Your Grace, My Lords, Reverend Fathers, Ladies and Gentlemen,—I think first of all, like the Bishop of Salford this afternoon, I must commence by telling you who I am not. You will notice in this small handbook that this resolution was to be moved by the Bishop of Waterford. I want to inform you that I am not the Bishop of Waterford. I am sure we are all exceedingly sorry that His Lordship the Bishop of Waterford is not with us this evening; but nobody is more sorry than I am, for I feel that if he were here he would put this resolution to you in a far more eloquent manner than I can hope to do. I don't know exactly why your good bishop, or the Bishop of Olenus, pitched upon me to do the work of the Bishop of Waterford, unless it is because in his English humility, or shall I say, Yorkshire humility, he considers that the first person after an Irish bishop is a bishop from Wales. I must ask your indulgence then as being a mere substitute. The resolution that I have to move is as follows:—

"That this meeting of Catholics, assembled in Leeds from every part of the country, pledges its unalterable allegiance to the Apostolic See, and declares its desire to conform in all things to the wishes of the Successor of St Peter."

"This is a resolution that must appeal to the hearts of all true Catholics who are in earnest as regards their own salvation, and whose great desire must be to further the interests of the one true Church of their divine Master. I feel then that this resolution will require but few words from me when addressing an audience such as we have here this evening—an audience of sound practical Catholics. A keen devotion to the Holy See and to the Pope has ever been a characteristic of every saint in every age of the Church, whereas a dislike or even a bitter hatred has been a marked feature of every heretic or schismatic. The cold, indifferent Catholic, a man who is Catholic in name and nothing more, who holds little to the

counsels of the Sovereign Pontiff, is ever ready either through human prudence or worldly cowardice, to minimise the power of the Pope and to criticise his words and actions; whereas the Catholic of solid faith who looks upon the Pope as his Father as well as Christ's representative on earth, ever manifests a high-minded allegiance and loyalty to the successors of St Peter, is filled with a great love, a child-like love for them, and is ever ready to obey them, and to listen to their every word. From these undeniable facts it is evident that devotion to the Holy See is a direct consequence of a strong faith, and what is more, it is an essential part of Catholic piety. We Catholics look upon the Holy Father as the Vicar of Christ upon earth. We look upon him as the key-holder of the Kingdom of Heaven, and as the possessor of sovereign authority for the Church of Christ. Viceroy and ambassadors of kings are honoured because of those they represent, and every insult offered to them is resented as though it were offered to their lords and masters. Every honour then, every insult offered to the Pope, the Vicar of Christ on earth, is an honour or an insult offered to Christ Himself. We are sometimes styled Roman Catholics. Speaking for myself, if I am called a Roman Catholic, and I know that I am called 'Roman'—as a mere nickname that is applied to me and to my religion—then I will resent that, and resent it with all the force that God puts at my command; but if on the other hand I am called a Roman Catholic because as a true Catholic I must be in communion with the See of Rome, if I am called a Roman Catholic because to be her genuine son I must recognise the Vicar of Christ on earth, who is the Bishop of Rome, then I rejoice to be called a Roman Catholic, and I am extremely obliged to the man who calls me so. This duty that we have of loyal obedience and allegiance to the Vicar of Christ on earth binds upon all Catholics, upon all who call themselves true Catholics, it matters not whether we be white or black, it matters not whether we are Chinamen, Hindoos, or Englishmen, if we profess to be followers of Jesus Christ, if we profess to be true sons of His Holy Church, then we must prove our sonship, we must prove our membership by showing

that we are loyal to the Vicar of Christ on earth. This is binding upon all Catholics, but surely we Catholics here in England and Wales have additional reasons—reasons of gratitude that should draw us nearer and bind us closer to the Pope and to the Holy See. Was it not Pope Eleutherius who first sent missionaries to this country, when he was requested to do so by Lucius the king or chieftain in this country? Was it not Pope Eleutherius who first set missionaries here to teach us our Faith, and to bring us that great blessing; and when the barbarous Saxons came from the continent and overran the whole of this country and drove us poor Britons into the West, together with our religion—was it not Pope Gregory who sent St Augustine and his companions to convert these barbarians? Surely then we have every reason to be grateful to the Holy See, grateful to the See of Peter for having given us this great blessing, the blessing of our Faith. I know, ladies and gentlemen, that I am speaking here in this hall this evening to those who are true sons and true daughters of Holy Church, and therefore I feel that in moving this resolution, I am but echoing your feelings as well as my own, and that I am only acting as your spokesman when I declare our allegiance to the present Holy Father whom we love, and our determination, our unalterable determination, that we will stand firm in that allegiance as long as it shall please God to leave us in this world.”

MR HILAIRE BELLOC, M.P.:—“I have great difficulty, Your Grace, My Lords, Reverend Fathers, Ladies and Gentlemen, in seconding this resolution, and that for two reasons. The first is that if ever there was a time when it was the business of every honest lay Catholic to be reserved in public expression it is now. And the second reason is that I am only asked to speak—at least, so I imagine—because I happen to be a member of the British Parliament. I do not represent a Catholic constituency. No one except T. P. O'Connor does represent a Catholic constituency in these islands, and therefore I speak with a natural difficulty. So far as I am a Member of Parliament it is my business to represent my constituents, as much as my conscience allows—and I may interpose that when my

conscience does not allow me to support the rotten party system my constituents are glad enough. But my constituents would have a perfect right to say, 'We did not send you to Parliament as a Catholic. When you speak as a Catholic you are, perhaps, doing some violence to your position.' Well, with the permission of his Grace, and of your Lordships, and of the public opinion of this country, I would make a very short apology for that. If we had proportional representation we should have sixteen Catholic members for South Lancashire. Whether I should be one of them would depend on three factors, the first the Hierarchy, the second myself, and the third what pagans call 'Fate'; but at any rate even if I did not occupy so exalted a position, we should have sixteen Catholic members for South Lancashire sitting as British members of the British Parliament. At the present moment we have by a mere accident one, and one whose position was said in the last election to be precarious precisely because he was a Catholic. So, you see, as speaking for my individual constituency I have no right to rise; but I have a right to speak upon this platform, or upon any other no matter what my individual insufficiency may be, because there is no one else to speak for Catholic South Lancashire, which is all but one-fourth of the total of that industrial population. With that apology I must touch the main subject on which I am to speak. That is our declaration of unalterable loyalty to the Successor of Saint Peter and to the See of Rome. I do not know, my lords, ladies and gentlemen, a more powerful reason that can be given by any man for any opinion than that of personal conviction; to say 'I have seen,' 'I have tasted,' 'I know.' That is more strong than any argument; that is of more value than any conceivable analogy; more, I think, than any process of rhetoric. I will therefore with your leave propose to you the two points which would make me—though I were to lose by the anger of Almighty God every other article of the Catholic Faith—yet I do believe would make me retain some loyalty to Him who keeps the Keys by which we ultimately enter the Kingdom of Heaven. And in the unhappy times and places in which we live, permit me without the aspersion of egotism—for I have told you that the only method I know is to

say how the thing appeals to me—permit me to tell you why I feel such things. Within the Church there does arise, I will not say from time to time but continually, a danger. That danger carries a very simple name, drawn from the Greek, and called heresy. Now wherever it appears—and it began, mind you, in the time of St John, and St John felt very strongly on the subject, as we know from an eye-witness—the mark of heresy throughout all those two thousand years, throughout all that vast change in human affairs, has been to question the Unity of the Church, and the Unity of the Church is founded on the Supremacy of the Apostolic See. Upon what reasonable process is our attachment to Catholic Unity founded? Some would tell us that reason did not enter into the matter—that it was a mere question of emotion and of loyalty. They would be wrong. There is no human matter upon which any man can hold a reasonable doctrine if that doctrine of his contradicts his knowledge of human life; and if there is anything taught to a Catholic by a knowledge of human life, anything in this world, it is that the Catholic Church is the Salvation of mankind. When therefore I hear that this opinion of mine, or that opinion of mine, that this conclusion or action of mine, that this affection of mine—and that is much more powerful—this love of mine for country, for cause, for a political ideal, no matter what, will rend the Catholic Unity, I submit; but the Catholic Unity is founded upon the See of Rome. You will excuse me for so much enthusiasm; it is only derived from the fact that in the present day we have recently suffered from a touch—though only a touch of that danger of heresy of which I am speaking—it seems to me as clear as daylight that the antidote to such a danger is loyalty to the Holy See. There is also a second aspect of this necessity under which we are to follow and obey the Pope with which I wish to deal, and with which I can deal more freely; it is the external aspect. In the near future the antagonism to the Catholic Church will not be an antagonism of special dogmas invented by new heresiarchs. Things are not going in that direction. The modern mind is not drifting down that stream. It is drifting, if ever a mind drifted. It is without guide, if ever a mind was without guide, but definite new and false doctrine is not the direction down

which it is drifting. It is drifting towards a vague indifference, upon which there will come like a storm the whole power of the passions that rend the soul of man, and we shall be asked continually in the near future—I mean the near historical future, the next hundred years—not ‘Do you believe in transubstantiation?’ not ‘Do you believe in Apostolic Succession?’ These things though very dear and necessary to us will be indifferent or ridiculous to our enemies. We shall rather be asked, ‘Are you under discipline?’ ‘Do you follow a Law?’ ‘Do you obey?’ ‘Have you a Master?’ ‘Is he at Rome?’ And it will need a certain courage in the near future, believe me, throughout the modern world, and a certain military quality (by which alone things are done), to say, “Yes I am under discipline, I obey, I have a master, and he lives at Rome.” I have put it thus emphatically and thus strongly, because I know that ridiculous or exaggerated as the phrases may sound to-day, they will not be ridiculous or exaggerated within, I do not say the next few years, but the next generation of time. I am convinced by all the indications of society that it is to that conflict we are drifting. We are a disciplined body, we are an organised body, we are a body that obey and know what we are doing, and know why we are doing it. You see the world falling into a flux, and the world round us that is falling into that flux will have one principal quarrel against us. ‘Why are you certain?’ ‘Why are you disciplined?’ ‘Why are you so hard in your scheme of morals?’ ‘Why have you that one centre while we are in perpetual change of opinion?’ I will close this too lengthy and I fear too emphatic declaration by saying this. You must remember, at least if I may say so with deference I think you ought to remember, that the great analogy to Catholic life, the great temporal analogy to the life of a good Catholic is not the life of a kindly man, nor the life of a well-meaning man, nor by miles removed the life of a merely happy man—it is the life of a soldier. When men say, as they were saying in the House of Commons the other night, that the Catholic Church binds and lessens the intellect, I would ask them to notice the character of a soldier. Has discipline lessened his range of thought? When you see a man of seventy as straight as a dart and know him for a soldier,

has discipline lessened his self-control and his will? In all that we do it is our business to do what that temporal parallel to the Church does in the world, what a soldier does, to carry the pack and to obey. Remember this further analogy for it is powerful, and with deference to your Lordships, I believe orthodox. The soldier does not quite know what is in front of him. There is a perpetual set of questions put before men like myself, men of middle life, who have indulged in speculation upon economics or politics. Which way ought men to march? What is your solution? What is the true plan of human morals? When a man has done something wrong, what exactly happens to his soul? What precise reward have you for right doing? Can you give me a picture of it? When a man has led a good life, what happens precisely after death? Or, on a lower plane, I am asked, Can you renew Society upon no more than a Catholic basis? What about the people who are starving? What about your people who are ground under by the machinery of modern industrialism? How can the Church cope with *that*? Believe me, when such questions are asked, the most powerful and most fundamental and most final thing is to say, 'I march under orders. I am certain of the conduct of the Faith. I am still more certain of my loyalty to those who command, and I go forward.' When a human being has learned obedience he does far more than he can do under any other conditions. I beg to second the resolution."

THE HON. A. WILMOT, K.S.G. (S. Africa), said:—"Your Grace, My Lord Bishops, Reverend Fathers, and fellow Catholics of Leeds,—By the light of his genius Macaulay saw some of the glories of the Papacy. He tells us that the Papacy existed when the martyrs were cruelly treated in Rome in the first century. The Papacy saw the beginning and the end of all the states and governments of Europe. It existed before Mohammedanism, it existed before the great Republic of Venice; and the Republic of Venice is gone, and the Papacy remains. And the Papacy remains, not in decrepitude but in greater power, in greater majesty, and in greater glory than ever. To-day, as in the time of Attila, the Pope firmly and with fortitude resists all vice and evil, and the Pope to-day

sends missionaries throughout the entire world. The position of the Pope is magnificent. Now we find that he, the Pope, is as a Vicar of Christ, the great fountain from which flows dogmatic teaching, moral teaching, and he is the great Administrator. Now we know there is always a certain similitude or analogy between the life of our Saviour, our Divine Lord, and the lives of His vicars; we know that not many years ago the Revolutionary Party had to choose, we know that the Revolutionary Party in Judea had to choose between our Saviour and Barabbas, and they chose Barabbas, and that Revolutionary Party not so many years ago in Italy decided for Garibaldi instead of the Vicar of Christ. Yes, we now have Christ, virtually Christ, throughout the entire Continent crucified, and it is time we Catholics should see whether it is not possible that we could join together powerfully and strongly in defence of that great Vicar of Jesus Christ. In a very eloquent speech which was delivered last Friday night by Fr. Dowling; you may remember he made me promise that I would second the motion, but the time did not permit of it. But to-night I will try to weave in Fr. Dowling's motion, which was carried unanimously and enthusiastically, 'That the Congress approves of an International Defence League, and hereby invites the bishops and the laity to take the necessary steps to bring such a union into existence.' And is not such a union absolutely necessary? Do we not know what is going on; do you not remember what Fr. Dowling said about the bundle of sticks? Do you not remember how he pointed out that union was necessary for strength, and that one by one, as it were, the sticks of Catholicism on the Continent were being broken? One stick has been broken in France, and now we are in fear of Spain, and there is great danger of Portugal. The state of the Continent is awful. The state of the Continent is such that it requires our most serious consideration in connection with the subject now before the Congress; and I take it the Congress is a practical body, and does not wish to pass resolutions merely, but to do practical work in connection with it. What do we find in the city of Rome? There are 600,000 people in Rome, and out of these there are 47,000 voters, and at the last municipal election

about 20,000 voted, and out of that number of 20,000, 14,000 voted for the Freemasonry Party filled with infidels and filled with hatred of the Holy Father. We know that it may be said the Holy Father will be protected by the Italian Government. Well, as the Scotchman says, 'I hae my doots,' and it seems to me highly probable that this great revolution which is going on, seriously going on—a revolution of Freemasonry and of Infidelism, that the Italian Government may be swept away. Not long ago a motion was brought forward in the Italian Parliament to the effect that the Vatican and St Peter's should be taken from the Pope. That was a motion in the Italian Parliament. We know well what is going on, we know well, for I have received information perfectly reliable to show that the Revolutionary Party—and they are becoming extremely powerful—the Revolutionary Party of Italy have determined on three things: one is to take away all the revenues from the bishops and priests—and goodness knows they are small enough—and they intend further not merely to take these revenues, but to take away from the Pope all power, and they intend, and this is perhaps a very important matter, they intend to have godless schools throughout Italy. These godless schools will be one of the greatest curses to humanity. Fr. Dowling in the most eloquent manner spoke of the way in which the crusades were carried on, and their efforts for taking away the sepulchre from the power of the infidels. But Jesus Christ intends tens of thousands to be protected, and His Vicar on earth has to be protected, and a great International Association may be the result. It is as much our interest here in Leeds as it is the interest of the people of Rome or France or any other country, to protect our common father, the Vicar of Jesus. It is our duty to do so. And is not this a cause worthy of our attention? Should not every man, and I say every woman amongst us, and I appeal to women to help us, and women have enormous power, and women should use that power. The hand that rocks the cradle rules the world. Let that hand be used to support as far as possible this great association. I do think, your Grace, my Lord Bishops, and fellow Catholics, that it will be an immense honour to this first Congress of English

Catholics, if they could effectually put into action this motion of Fr. Dowling. And if they could effectually organise here a beginning, a beginning in the entire world, of this International League, it would be an honour to England, and it would be a great honour to the city of Leeds. We know well that our divine Lord has said that the cup of cold water will be rewarded. He has Himself said so. How much more will He reward those who do everything in their power, according to their duty, effectively and ably, throwing other things aside for this cause. And this I can tell you is practical politics above all things, as the Pope is the great Administrator, and he is the heart of the Church, as it is he from whom dogma and morals come. It is necessary—it is not desirable merely—it is absolutely necessary for the good of the spouse of Christ that he should be free and independent. No one but Catholics can effect this. I am not going into detail; but I do say this, that the Holy See should be guaranteed independence by the great powers of Europe. Then the International Society that Fr. Dowling referred to, which is a means to that great end, would prove an immense blessing, and everyone would be blessed by joining it. You would be blessed in yourself. You would be blessed in your family. It would be a means of blessing to England and the entire world.”

THE ARCHBISHOP OF WESTMINSTER:—“I am sure the suggestion made by Father Dowling, and seconded so ably by the Hon. A. Wilmot, will receive every attention; but of course this is a subject which has come to our consideration just at the moment of the beginning of the Congress, and on that account it is impossible to give any detailed attention to it at the present time, but I have no doubt that this suggestion will bear fruit later on.

“I now submit to you the resolution which has been proposed:—‘That this meeting of Catholics assembled in Leeds from every part of the country, pledges its unalterable allegiance to the Apostolic See, and declares its desire to conform in all things to the wishes of the Successor of St Peter.’”

(Resolution carried unanimously.)

“The Bishop of Olenus has told me the efforts he made, and I dare say he will tell you of the efforts he made, to obtain the presence on the platform this evening of one of the bishops of the Irish Church. It would have been an immense satisfaction to us if one of their lordships could have been here, but unfortunately all those who were invited were unable for one reason or another to be with us, as they have many claims on their time at the present moment. In the case of the sister Church of Scotland we have been more fortunate. I will now ask the Lord Bishop of Galloway to move the second resolution.”

THE BISHOP OF GALLOWAY, who was received with applause, said:—“I rise to propose the following resolution:—

“‘That this meeting solemnly protests against the continuance of all Catholic disabilities, and calls upon Catholics in every part of the British Empire to unite in their efforts to remove these blots from the Statute Book.’

“Your Grace, My Lords, Ladies and Gentlemen,—If I am asked to justify my presumption in daring to address this vast, this magnificent assemblage of English Catholics, I feel that I should own frankly the task is beyond my ability. I cannot appeal either to race or language, and much less to claims personally, and I am obliged to fall back on the solitary plea so usually resorted to by the shy and timid man, namely, obedience to authority. I am a stranger as you see, most hospitably entertained by the Diocese of Leeds, and of course I regard in the light of a command every single wish from the Lord Bishop who has ruled for twenty years this great Diocese with conspicuous ability and success, and has defended the cause of Catholic Education with all the indomitable courage so characteristic of the Gordon race. Well, all things considered I am not downhearted. However much I ought to apologise for myself there is no apology needed for introducing this resolution to your notice. The resolution touches a matter of deepest interest, and has been the subject of much and frequent discussion, and I am fully sensible both

of the high honour and still more of the heavy and serious responsibility laid on me in being asked to propose it. I yet feel no great effort can be required to secure its acceptance by this great Catholic meeting. It is undeniably right and fitting that in a congress of Catholics, where the general interests and well-being of the Catholic body as a whole are being duly considered and are being anxiously discussed, and where also our relations with our non-Catholic neighbours and our duties to the public life of the country are being reviewed, it seems to me that in such a congress this resolution should always find a place on the programme. The subject, be it remembered, has no mere local or confined interest. It touches equally all Catholic subjects of the King-Emperor, and seriously affects our position as citizens of the Empire. Indeed, the only feature that may cause surprise in the minds of thoughtful strangers or foreigners who may be present with us this evening is the revelation that in this powerful and enlightened country a state of things exists, a principle of suspicion and even hostility is maintained towards Catholics, such as is at the present day unknown in any other country in the civilised world. Foreigners may be left to their inward wondering; but we must speak out plainly. There is even a duty obviously more incumbent upon us at the present moment to express ourselves clearly and strongly on this subject. The Protestant Dissenters, in all their innumerable forms and vocables from the seventeenth century Puritans in England to the 'Wee Frees' in the Highlands of Scotland, are thumping the alarm drum and holding protest meetings at which violent and vituperative language has been freely employed against any concession to Catholics; and at least two youthful M.P.'s have been stumping the country from Cornwall to the Firth of Forth, to fan the flame of bigotry and intolerance. Our silence in the circumstances would be almost a criminal disloyalty to our religion and to ourselves. It might conceivably be construed into a cowardly and contemptible cringing. We protest therefore with all our energy against the Catholic disabilities still remaining on the Statute Book. Nor need anyone wonder if we speak strongly. By discriminating against Catholics, the law brands us as unreliable and almost dangerous persons,

and although educated and candid Protestants have learnt to know better, yet among the ignorant and the prejudiced, that law tends to bias their minds against us in all relations of public life. Those who like myself have lived a great part of their lives amidst persons of that class, will know how true this is; and when one sees his poor Catholic people in search of work hunted away from doors because the inmates declare they could not on any account have a Roman Catholic in their service, our resentment is perhaps excusable. But although the meetings held within the past few weeks have been remarkable for the vituperative and insulting language so familiar in conventicles of the Liverpool type recently disclosed to the world, and although words of distinct menace have been employed not only against ourselves, but even against the august person of the king, and these words have been openly spoken and written by men whose education and responsible position ought to have saved them from descending to the level of the low brawler; yet I have no wish or intention to retort in such-like vulgarities. We all have a grateful recollection of Mr William Redmond's successful efforts last year, in introducing and getting through its second reading a Bill for the removal of Catholic disabilities; but probably until they read the terms of Mr William Redmond's Bill, comparatively few Catholics remembered that the Statute Book retained anything else against us than the grossly insulting passages in the Accession Declaration. Memory, as we all know, is at its best a somewhat fallible faculty, and we have also been willing to forget very much for the sake of peace and good-will. Besides, full one hundred years have rolled past since another member for the County Clare, the immortal O'Connell, started his momentous agitation which culminated in the Catholic Relief Bill of 1829. Since the passing of that Act, the position of Catholics has in many respects distinctly improved, but I think the unbiassed observer will admit that Roman Catholics have abundantly proved themselves deserving of whatever measure of confidence, respect, or fair-treatment has been accorded to them. Their illustrious services in every sphere of action open to them and in every part of His Majesty's wide dominion have been generously yielded, and again and

again acclaimed : in the clash of arms, wherever the honour and interest of the Empire were at stake, Catholic swords and Catholic bayonets have been as swift and sure as any on the field ; in the Council Chamber Catholic members have yielded to none in zeal and generous effort for the good of the general community ; nay more, men whose loyalty was often questioned at home, and whose conspicuous talents were blighted in the atmosphere of constant suspicion and distrust surrounding them here, found in the healthier air and freer confidence of the Colonies the opportunity eagerly embraced by them of proving their loyalty and shaming their calumniators by devoting their zeal, their energies, their enthusiasm to the building up and consolidating the Greater Britain beyond the seas. Yet there are men in these days speaking of us as if we were undesirable aliens, secretly plotting against the throne and the Protestant people of the Empire. I think I hear someone remark, 'No respectable or educated or fair-minded Protestant speaks in that strain.' I hope I shall not be understood for a moment as suggesting such an unworthy reflection on any respectable non-Catholic. I myself have a fairly wide circle of Protestant friends and acquaintances, to whom all such offensive language and morbid sentiments are utterly repugnant. You have had here in Leeds in the last few days a splendid illustration of friendliness and gentlemanly bearing. Certainly ; respectable and self-respecting Protestants are not found in the ranks of those who traduce and vilify us and our religion ; truth and justice alike demand that we should gratefully acknowledge the ever-widening circle of those who treat us with fairness, and frankly acknowledge the good they see in us. But these men do not command the hearing of the ignorant multitude ; the men who seek and find the ear of the mob appeal to the imagination, to the prejudices, to the misconceptions of their hearers—a style of oratory utterly repugnant to all men of honour and fine feeling ; the mob orators attempt no solid reasoning ; present no proofs that could move, much less convince a man of education, of thought or of honour ; they know full well that such nicety of style would make no impression on their hearers. I cannot blame the multitude for giving them a hearing ; prejudice and the

traditional fables serve them as sufficient evidence and proof against us. I cannot blame the speakers themselves for the presentation of their case against us, because the law as it still stands, seems to countenance to a certain extent these charges by retaining Catholic disabilities on the Statute Book. When we search for the original cause of these penal enactments we find nothing but panic—when we investigate the reasons for their continuance we find nothing but panic. It seems to be chronic. History tells many strange and droll things as you know. So many incredible facts are recorded in its pages that it has passed into a trite saying: ‘Truth is stranger than fiction.’ Yet surely one of the very strangest historical facts is that to which my resolution points. That in a moment of panic—and I think the state of panic has been acknowledged not only by the Premier, Mr Asquith, but likewise by many other historical authorities—that in a moment of panic, in a season of universal commotion, in the throbbing of a nervous fear excited by some great disaster, even grave legislators may lose their balance and frame laws of a vindictive nature against the real or supposed abettors of a criminal plot is quite conceivable; but a panic, a nervous tension of the public mind, a constant fear of one individual enemy obsessing the minds of men continuously for upwards of two hundred years is indeed a psychological phenomenon of monstrous form. A purely vindictive law taking effect even to the ninth and tenth generations! I venture to say that in no country in the civilised world will you find a parallel case. Even for the credit of British sanity these laws should be abolished. As long as Catholic disabilities remain on the Statute Book, let not Britons boast themselves the champions of liberty and religious toleration, or the jealous foes of religious persecution. Those who were the most vehement for the abolition of religious tests in the appointment of school teachers are to-day the loudest in demanding the retention of the religious test clauses in the King’s Declaration, and that no further relaxation of Catholic disabilities be conceded. Men speak of the intolerance of the Middle Ages. Well, whatever that may have been, it at least had the merit of logical consistency and impartiality; it applied equally to all forms of dissent. Why, there is more

consistency let me add amongst the heathen Chinese than in this country. They persecute all and sundry Christian 'devils.' The application of the religious test in this country is unworthy of a great nation and an enlightened people. It is conceived in the spirit of shameful persecution. Yes; I say deliberately there is in this land legalised persecution of religious belief. Let me give you an instance. By law, Catholics are deprived of the right of disposing by will or other deed of any portion of their lawful property for the benefit of their own or their relatives' souls after death. Whenever any such will or deed is presented to Probate Court, the bequest for Masses is promptly cancelled as illegal, because of its superstitious purposes forsooth! If such a law is not an odious and petty persecution, then I fail to see what would be persecution. Had the testator bequeathed any sum to a home for stray cats, his will would have been religiously enforced by law; did a Jew, a Mohametan, a Buddhist, a Parsee, a Shintoist, bequeath property for the promotion and maintenance of the most anti-Christian doctrines and practices, that will would be sanctioned and respected. I say nothing of the special disabilities of members of religious orders—too transcendently religious persecutions. The insulting and violent terms in which the Royal Declaration denounced, condemned, and anathematised the religion of twelve million loyal subjects of His Majesty is so frankly disowned by all sober men of every denomination, that it is to be hoped we have heard the last of it. But still there remain those disabilities which are a virtual denial of common citizenship to Catholics. Why this hostility? Why are we specially singled out and placed under a ban? I read the other day in a letter of a Protestant clergyman to one of his own church journals:—'Sects have sprung up all around like mushrooms. One sect has split up into another, until we have about two hundred and fifty Christian communities registered in England.' He omitted, perhaps wisely, to enumerate the Scotch varieties. But both at home and in the colonies we have also many recognised non-Christian communities. Members of any one of these Christian or non-Christian sects are eligible for any office under the Crown as far as the law is concerned; all are at liberty to display

their distinctive religious emblems and insignia in any public place, and may dispose of their property for the performance of their respective religious rights—Christian or pagan. Why should there be this odious discrimination against us alone? Well, the reverend doctors, college professors, and others who have been leading the recent campaign against us have not failed to state that reason. Would you believe it? It is the dread of the Pope. Some people see the Pope everywhere. I noticed at a meeting held in Edinburgh on the 11th of this present month to protest against a change in the King's Declaration, the Hon. Agar Robartes, M.P., stated that 'at the last election he fought for the Government like a navy.' I suppose a navy must be a typical fighter. 'And that on every platform he put the same question: Who is to rule? The people or the peers? but like a fool he forgot the Pope.' I leave the question as to the correctness of the form in which the hon. gentleman describes his own mental condition. This constant scare of the Pope is contemptible in some, discreditable in others. To men of common sense the ground of the fear of the Pope is too ridiculous to be taken seriously, at least at the present time; but old and oft-refuted calumnies and vile misrepresentations are being restated in all their crudeness, within the last few weeks, from platforms and pulpits not by ignorant or paid agitators, but by ministers of Christian churches, college professors, men educated and trained in British and German universities, and so I may be perhaps excused for referring to some of those reasons presented by such high authorities to their audiences. The Protestant people are gravely informed that the Pope—I am quoting their words—'that the Pope claims temporal as well as spiritual jurisdiction in this country; that the Pope claims the right to license anyone to take a false oath—in other words to perjure himself; that he teaches not only that all non-Catholic doctrines are untenable and untrue, but also that all non-Catholics are damned, body and soul.' You think, perhaps, I am simply calumniating respectable men. These words are given in the *Scotsman* newspaper as the words of the Hon. Neil Primrose, M.P., at the Edinburgh meeting referred to on the 11th of this month, punctuated, may I add, by the applause of his audience.

No accounting for taste. 'That Catholics are not to be trusted, because they believe those things and because the Pope gives them permission in advance to tell lies'—less bluntly stated, 'permission to take oaths with the mental reservation of not keeping them.' The bald statement of such accusations ought to be their sufficient refutation to the minds of all honest men. But that men who have grown up side by side with us, who have witnessed our manner of life, and have had our manuals of philosophy, theology, and Christian doctrine open to them, that men from whom we have concealed nothing, are reproducing those charges either from ignorance or from an honest conviction of their truth, I refuse to believe. I do not blame the simple, uneducated people. They know no better. The multitude, the mob, does not think nor does it ask for convincing proof. It simply listens, and is content with broad statements. It does not pretend to analyse evidence, or balance probabilities. It accepts what appeals to its imagination and what touches its feeling. The multitude is swayed by prejudice, not by argument. That the Pope claims temporal power and the right to license lying, and that all Catholics are bound to believe in this power is a terrifying, and therefore for the multitude a fascinating picture. Thousands of times has the disgusting charge been refuted and renounced with abhorrence by all Catholics; no matter, it is repeated to-day as confidently and boldly as at the first starting by men who get a hearing from the unthinking crowd. That accusation and the mistrust engendered by it are the foundation on which Catholic disabilities rest, they are two co-relatives acting and reacting on one another. There is no use saying that intelligent and fairminded persons will not be misled by such accusations. We know well that even the best of men are more or less influenced by what is so confidently and so persistently repeated, and especially by the legal disabilities still maintained against us, but the effect on the ignorant and unthinking majority is incalculable. I may further inform you that those who are swaying the masses in these days have produced an important witness in court. They claim to have the authority of the late illustrious statesman, Mr Gladstone, with all the weight of his undeniable learning and great

talents: for did not he put on record his testimony that Catholics who owned spiritual allegiance to a foreign power—namely the Pope (here he is again)—could not be loyal subjects of a British Sovereign. I think you have all heard this before, and I think you also know that the ink of that peevish and ill-natured statement had scarcely dried ere Mr Gladstone himself was forced practically to recall what he said in his haste; for on re-assuming the reins of Government and seeking to secure the frontiers of Empire, he promptly nominated to the most important and most delicate command under the Crown a Catholic, who had just given to the whole world a most illustrious testimony of his allegiance to the Pope, by appointing the Marquis of Ripon to be Governor-General of 250,000,000 of British subjects in India. He, by his own deliberate act, publicly disposed of the baselessness of any question of Catholic loyalty. I think, therefore, Mr Gladstone was an unfortunate witness for the other side. He completely demolished the case against us. I am sure I weary you, but I will only refer to one other point. Whenever we complain, we are taxed with ingratitude after all the concessions granted. I will give you the answer of one whose name we all venerate, viz., the late lamented Cardinal Newman. ‘We are ungrateful for favours received. What favours! The Frenchman’s good fortune—nothing else! When he boasted the King had spoken to him, he was naturally asked what the King had said, and he replied that His Majesty had most graciously cried out, ‘Fellow, stand out of my way.’ Favours indeed! Has anything been given to us in a gracious or generous spirit? Has it not always been rung out of an unwilling majority? I appeal to history. I hope I have not wounded the susceptibilities of any non-Catholics, as I think you will bear me witness that I have said nothing against Protestantism, in any of its various forms. Neither have I reflected on religious bodies as a body, but I have complained of their unjust and unmanly treatment of us as a religion. I was amused at the remark of a Presbyterian minister the other day at a Presbytery meeting in Edinburgh. He declared they were not in favour of the persecution or condemnation of one Church by another. His opposition was

'not against Rome as a Church, but against Roman beliefs and Papal authority.' I think a pretty clean sweep of it all! A whole-hogger I may say! I have not thought it necessary to go into a minute examination of the disabilities themselves. I have thought it enough to expose the unjust spirit of these restrictions, the wretched character of the defence offered for them, and the unreasonableness of continuing such boycotting at the present day. I have much pleasure in moving the resolution."

THE ARCHBISHOP OF WESTMINSTER:—"I have much pleasure in asking Mr Boland to second this resolution."

MR J. P. BOLAND, M.P.:—"Your Grace, My Lords, Ladies and Gentlemen,—Your Grace in opening these proceedings referred to the dramatic character of the passing in the House of Commons of the Accession Declaration Bill. There was a still more dramatic entry of that Declaration Bill, because it was introduced for a first reading on the day on which the great Westminster Cathedral was consecrated; and as this year has marked the fiftieth year of the restoration of the Catholic Hierarchy in this country, so it is also going to mark the passing into law of a measure which will remove, anyhow from this country, the great stain upon its character, the maintenance of that old Declaration. This year also is witnessing the formation of the first National Catholic Congress; and I consider, your Grace, that it is a most fortunate thing that there should have been for this Protestant country of England an effort, and a successful effort, made to remove in this year what has so long been a disgrace to it. Consider for a moment what has happened during the last ten years. Your Grace has referred to the work of my colleague, Mr William Redmond, and I am delighted to be able to carry back to him your own kind words, and the greeting with which those words was met by this assembly here to-night. Three times within these last ten years Mr Redmond has moved a Bill which would have removed that stain upon England's honour. It is only after ten years that statesmen have been found courageous enough to carry it into law. Honour to those statesmen who

have at last found their courage; but honour far more to the man who in season and out of season has brought before the people of England the fact that that Declaration, as it stood on the Statute Book, was a disgrace to them, and one which should be removed without delay. And, as His Lordship the Bishop of Galloway here to-night has so aptly referred to, it is a fine thing in the historical setting of this country that, as Daniel O'Connell in the year 1829, when member for County Clare took the first great step in removing the biggest Catholic disability that then remained, so it has been reserved for his lineal successor in the County of Clare, Mr Redmond, to be the chief man to succeed in carrying this latest measure on the Statute Book. But what has been the history all along of the efforts to remove Catholic disabilities? It has been this, that only persistent determination has carried the day. It took many a weary year with us in Ireland, and you in England benefited from it, to carry Catholic emancipation. It took some years also before the Church, the Protestant Church of Ireland, was disestablished, and thereby allowed the Catholic people of Ireland to have still a little more freedom than they had before. Another great disability was removed a couple of years ago from my countrymen, one of the greatest disabilities under which we could, as a nation, possibly suffer. For centuries there had been denied to us a possibility of that higher education for which the Irish people, the Catholic people of Ireland, had so long striven and striven in vain. We had been put off with a sham university, a university which gave no teaching, which merely conferred Degrees of Honour. Again I say, honour to the statesman who was courageous enough to do away with that great Catholic disability in Ireland; that Mr Birrell should have been found willing to enable the young Irishman of ability to go from the Primary School on to the Secondary School, with a sure faith that at the crowning point of the edifice there was a university to which he, as a Catholic, could go with the feeling of security that his Faith would in no way be endangered, as it would years ago in Trinity College, Dublin, and that he would, as an Irishman and Catholic, have every opportunity to place himself where his abilities allowed him to go. And in this

matter of the removal of a great Catholic disability let me, if I may appeal, appeal to all those of Irish birth and extraction in this country to look to that great university which has now been established, and which Cardinal Newman half a century ago laboured in his time to establish, but yet did not succeed. Let me appeal to all of Irish birth and descent in this country to look to the National University in Ireland as the university in which they, as descendants of Mother Ireland, will desire in the future to see their sons educated. They know that that university has Doctor Walsh, the Archbishop of Dublin, as its Chancellor, with Irish Senators who will have the control of the university in their hands. Let them send their sons there in order to take part in the future Ireland, where their ability will be of enormous value, and will be the more recognised and treasured because Ireland will be welcoming back to herself the sons and daughters of those who in years gone by had to leave her. Your Grace, my Lord Bishop of Galloway has referred to the other Catholic disabilities which still remain on the Statute Book. It is still a fact that the Lord Chancellor in this country cannot be a Catholic. It is still a fact that the Lord-Lieutenant of Ireland cannot be a Catholic. Of far greater interest to us are the disabilities which enter, as the Lord Bishop has said, into the everyday life of every man and woman in this country. The disability which seems to attach to our Catholic people because they are Catholic, has been in no phase of life more marked than in the elementary education of the Catholics of this country. And there again, what is the lesson to us who wish to remove those disabilities? It is that only the persistent determination and working together of all who are interested in this matter will eventually achieve success; and let me in passing pay a tribute to the help which we members of the Irish Party, and which, I am sure, every Catholic member of Parliament has received from you, your Grace, from the bishops of the Church, and from the priests and people throughout the length and breadth of the country. Not a day has passed during these years when the education controversy in this country has become so acute, that we have not received assistance from, and that we have not been in

communication with the heads of the Catholic Church in this country, and any measure of success that has been achieved by the action of the Irish Party in Parliament owes a great deal of its success to the hearty co-operation with which his Grace the Archbishop, and the bishops of England, and the clergy and the Catholic people of England have enabled us to act as their spokesmen in that great fight. A few weeks ago I had occasion to ask in Parliament—because I well knew how often it has been stated against the Catholic people in this country, that they are not really genuine in their fight for their schools—I had occasion to ask how many Catholic schools in this country had been transferred and had become Council schools, and the answer was ‘Not a single one,’ and at the same time it was shown that no less than 298 Anglican schools had been handed over and had become Council schools. This answer seemed to prompt an inquiry from another member of Parliament to find out how many schools of the country, denominational schools, had been closed. The word closed has a technical sense so far as Parliament is concerned, and means schools which are no longer in receipt of public money; but to the ordinary outside mind it would appear from the answer given, namely, that 38 Catholic schools in this country had been closed, that Catholic education had been denied to the Catholic children of those districts. Now what are the facts? I thought it important to inquire into this matter, and with the co-operation of many priests to whom I wrote in the matter, I found that in practically every case of those 38 schools which are put down in official statistics as being closed, it is merely because the children have been transferred to another Catholic school which is larger, and which has taken the place of the old one, or else the population has dwindled away and there was not enough of a population to maintain the school. I have come to the conclusion, after close inquiry, not merely has there not been a single Catholic school in this country transferred and become a Council school, but that everywhere throughout the country, where these particular schools have been ‘closed,’ there is no Catholic child who is unable to receive a Catholic education. But a disability still remains in the eyes of some public men

in this country. The Catholic religion is one that is, as it were, outside the pale of English politics, and the way we, and the way the Catholics of England have to counteract that is by the determination they have shown in removing the disabilities which have been referred to here to-night, in order that in the future we may with very great confidence know that the Catholic children of its schools will be assured of a Catholic education. And this brings me to what I feel must be uppermost in the minds of every man and woman in this audience. They look at Germany, and they know with what wonderful success the people of that country, the Catholic people, have combined together in a great political organisation, the Centre Party, by which they have been able to obtain reforms which were denied to them when they acted as mere separate units. In this country, too, I have not the least doubt that everyone is hoping to see a great Catholic Centre Party growing up, which shall maintain what has been secured by the struggles of our forefathers and of the present generation, and I for one heartily wish that such a thing may come about. To my mind there is only one difficulty. Here in this great city of Leeds, for example, the great bulk of our Catholic people are of Irish descent. They are naturally torn, therefore, in the stress of political turmoil, by a twofold allegiance. What I would like to see removed from our Catholic Irish people of this country is that difficulty which, while it remains, must frustrate any attempt to form a great National Catholic Party. What I hope to see is my own country enabled to work out its own salvation, with the inevitable result that everyone of Catholic birth in this country, I care not what is his origin, whether he is a Saxon, whether he hails from England or Ireland, so long as his destiny is cast in this country of England, with every other difficulty removed which has caused a divided allegiance in his mind, as a Catholic pure and simple he becomes a member of a great National Catholic Centre Party. When such a thing is possible, then I look forward with the greatest hope and the greatest certainty, as has been the case in Germany, so also in England, that a great National Catholic Party will maintain all those wonderful successes which have been won by our forefathers,

and will go forward to victory assured of this that by their unity and by their determination, the position of the Catholic child, no less than of the Catholic father, is secure for evermore. I second the resolution."

HIS GRACE THE ARCHBISHOP OF WESTMINSTER:—"I submit to you this resolution:—

"‘That this meeting solemnly protests against the continuance of all Catholic disabilities, and calls upon Catholics in every part of the British Empire to unite in their efforts to remove these blots from the Statute Book.’"

(The resolution was put to the meeting and carried unanimously.)

THE ARCHBISHOP OF WESTMINSTER:—"My Lords, Ladies and Gentlemen,—In closing this magnificent meeting that has quite overflowed the limits of this hall, there are certain duties which, as President of the Congress, I must perform, because I take it that this is the last general assembly in which we shall be gathered together; and let me in the first place tender your thanks and mine to the speakers of this evening, to their Lordships the Bishops in the first place, and then to the two distinguished Members of Parliament who have spoken so eloquently to us. In my position I come, as Mr Boland has so gracefully said, into touch with Catholic Members of Parliament of every way of thinking, and I can bear testimony to them, and to their readiness to forward by every means in their power the interests of the Catholic Church. Mr Belloc has set before us those philosophical considerations of which he is a master, and has shown us what a position the Holy See occupies in the mind of every Catholic, and how it is the great force withstanding all the opposing evil of the world. Mr Boland has touched, as I have said, with great delicacy on difficult points, and I know that the hopes and the wishes that he has put forth for the possibility of great united Catholic action throughout the three kingdoms, will be reciprocated by every Catholic heart in this assembly. Then I must say words of thanks to those who

have done so much for the promotion and the wonderful success of this Congress. I would like in the first place, speaking again I know in your name, to tender public thanks to the Rt. Hon. the Lord Mayor and the municipal authorities of this city. We shall never forget their kindness and their courteous consideration. Then we are indebted to the Local Committee. The Permanent Committee, of which I am the President, has worked in perfect harmony, I think, with the Local Committee, and I don't think that the Local Committee has any reason or any desire to complain of the Permanent Committee, and I think that is the happiest condition of things in connection with any congress. Then I should like to send a message of congratulation to the Bishop of Leeds for what his people have done. He has been denied the pleasure and the consolation of taking part in the Congress himself, but we have had his prayers and his blessings, and surely if the people of Leeds have risen as they have done to the occasion, it must be very largely due to the years of his pastoral labours in their midst. His Bishop Coadjutor has spared no pains. He has nobly represented his chief, and I doubt not endeared himself still more to the hearts of the Catholic people here. In tendering such words of thanks I bear in mind that this result is the outcome of the united efforts of many workers. To all alike we are deeply grateful, because in every department, so far as I have been able to judge, they have attained very near perfection in the arrangements which they have made. But perhaps you will allow me—because on these occasions there is generally someone upon whom the greater part of the burden falls or a very large leading—at least you will permit me to offer our special thanks to Father Barton Brown. To all alike, without exception, whatever part they may have played in the preparation and the carrying on of the Congress, I offer the heartiest thanks of all of us without exception who have had the immense privilege and consolation of taking part therein.”

THE COADJUTOR BISHOP OF LEEDS, who was received with hearty applause, said:—“Your Grace, My Lords, Reverend Fathers, Ladies and Gentlemen,—I am not going to say very

much, but I cannot allow this opportunity to pass without telling the people of the Diocese of Leeds how very proud I am of them. I must honestly tell you that a week or so ago I, and the members of the various committees of which I have been chairman, were somewhat anxious as to the success of this Congress. That is a dream that has passed away, thank God, and now I have awakened up and thought what a fool I was; for our first Catholic Congress has brought great honour to Leeds, and I think that the Catholics of Leeds and the Diocese have risen to the occasion and have shown that they have appreciated the honour. I am more glad that I can say that this Congress has so far been the success it has been; glad first of all for the sake of our dear Archbishop, glad for the sake of the Bishop of the Diocese, and glad for the honour of Leeds. I thank His Grace most sincerely for the kind words that he has spoken of my Bishop and of your Bishop. I am only half your Bishop—but I thank him very much for the kind words he has spoken of my Bishop, and I know how much the Bishop of the Diocese of Leeds appreciates everything that the Archbishop says and everything that the good Archbishop does. And as I am the chairman of the various committees I thank him in the name of those committees for the kind words he has spoken. My work as chairman has been very light. I have found that the mere fact of being there as the chairman of the committees has always poured oil on troubled waters, and made things run smoothly. But I have not had very much to do; and I must say that the committees and the members of the various committees have worked whole-heartedly in this matter, and they have taken the whole idea well to their hearts, and they have determined, as far as they possibly could do so, to make this Congress a perfect success. I think a great deal is due to them. All the same I thank His Grace most gratefully for the kind words he has spoken. I felt I must say so much on this the night of our great meeting—a meeting that has not only filled this hall, but has nearly filled the Square outside the hall. This Congress will be a pleasant recollection to us in Leeds. We shall value the medals we wear; but, thank God, we shall not have another for a few years. Yes! if you had had half as much work as the members of the committee, you

would say the same thing. I now ask His Grace the Archbishop to give us a parting blessing, which will make all go home in the best of humour, as we ought to do, after the speeches we have heard and after the general enthusiasm of the meetings throughout."

Monday, 1st August

THE day began with a solemn Mass of Requiem, sung in the Cathedral at nine o'clock. Owing to the unavoidable absence of the Bishop of Clazomenae, the Mass was sung by the Coadjutor Bishop of Leeds.

Large numbers of Catholics took advantage of the holiday, and came to attend the meetings in the University. During the whole day the various sectional meetings were thronged with an earnest crowd of people all desirous of taking their part in the Congress.

A solemn Te Deum was sung in the Cathedral at five o'clock, and Benediction of the Most Holy Sacrament was given by the Lord Bishop of Salford in the presence of His Grace the Archbishop.

At seven o'clock the Archbishop and bishops took their places in the great hall of the University, and for more than an hour a continuous stream of Catholics passed before them to pay their respects.

The rest of the evening was devoted to concerts and popular lectures in the various halls of the University. It has only to be mentioned that the Rev. F. Woodlock, S.J., was lecturing on "Lourdes," and the Rev. J. P. Dowling, C.M., on "The Irish Monk," to show that the entertainment provided was of the best. While for those who desired a musical evening, the two concerts arranged by the Catholic Women's League and Mr A. E. Grimshaw gave the greatest satisfaction.

Tuesday, 2nd August

A PILGRIMAGE TO FOUNTAINS ABBEY

THE success of the Congress at Leeds was crowned by the success of the pilgrimage at Ripon, though many naturally had to hurry away home after Monday night—and the exodus included all the visiting bishops—yet the special train found nearly one thousand ready to occupy it on Tuesday, 2nd August, at 9.40. The Coadjutor Bishop of Leeds travelled fasting, and said the Mass at St Wilfrid's on arrival, and during the Mass there were sung some motets under the direction of Father Edwin Carr of Batley Carr. The church was crowded with pilgrims, and the sermon, given elsewhere, was preached by the Rev. Dom Bede Camm, O.S.B., with whom, it may be added, came the Lord Abbot of Erdington. It was an awkward day for a pilgrimage, for the Ripon races were on; yet in spite of this, vehicles were obtainable without much difficulty for those who hesitated to walk the rather long distance to the canal gates. Father Levick, the priest of St Wilfrid's, Ripon, and chairman of the Pilgrimage Committee, placed the marshalling of the pilgrimage to Fountains Abbey in the hands of Father Philip Fletcher, and he, accompanied by Father Filmer, and a few willing helpers, went on in advance with the banners of the Guild of Our Lady of Ransom. When the pilgrims arrived at the canal gates (the entrance to the abbey grounds) they found all in readiness for them, and the marshalling of the procession began forthwith. The procession was of great length, Father Fletcher superintending the front part, and Father Filmer the back part, whilst Father Edwin Carr superintended the singing. The Ransom Crucifix, which has led the way in innumerable outdoor processions and pilgrim-

ages during nearly twenty years, for the first time headed a pilgrimage to Fountains Abbey. Two lamp-bearers in cottas and scarlet cassocks, tippets and caps, walked one on each side of the Cross; then followed the women pilgrims, then the men, and finally the priests, the bishop in purple coming last. Priests were stationed at intervals inside the two lines to say the rosary, and the banners were carried also thus between. It was a fair sight to watch the procession winding along the pathway, beneath the mighty trees, and gradually emerging into the lovely scenery which is the vestibule to the ancient ruins. The hymns rose and fell in waves, absolute unison in time being impossible in a procession of such great length (nearly one thousand pilgrims taking part); but the effect was—as often noticed at Lourdes—distinctly pleasing and not a little uncommon. Just before the procession reached the abbey, rain began to fall heavily, and as it was not the intention to return in procession, the final blessing of the bishop to the pilgrims was given a little prematurely, and the photograph taken for the press was a minute too late to get the best effect. The pilgrims found shelter in the old cloisters, and were able to enjoy the descriptions of the abbey's history given by persons well acquainted with it. On the return to Ripon, Benediction of the Blessed Sacrament was given by Bishop Cowgill, and the pilgrimage terminated, with the feeling that it had been a joy and a privilege to take part in it.

SERMON PREACHED AT THE PILGRIMAGE TO
RIPON AND FOUNTAINS ABBEY, AT THE FIRST
NATIONAL CATHOLIC CONGRESS—IN ST WIL-
FRID'S CHURCH, RIPON—*2nd August 1910.*

By DOM BEDE CAMM, O.S.B., of Erdington Abbey.

“This is the victory which overcometh the world, our faith.”—
(1 Ep. St John v. 4.)

After our great Congress, in which, by God's good providence, we have met together to discuss the present needs of God's Church in this land, and to take counsel for her future welfare, it is fitting that we should come in pilgrimage to this ancient

city of St Wilfrid, and to the venerable shrine of Our Lady of Fountains, in order to draw inspiration from the glories of the past.

There can hardly be a greater contrast than this between the city of our Congress with its immense activities, its crowded and flourishing industries, and all the varied needs of its pulsating life, and this quiet old-world city with its memories of Saxon saints and kings, its minister of St Peter and St Wilfrid, and its lovely Abbey of Our Lady set in the emerald sward by the waters of the Skell.

One is an outgrowth of our modern civilisation, the other a relic of our fairer past; one speaks to us of the triumph of man's industry, the other of the victories of his faith; one is the perfect symbol of the material greed for wealth, the other the fair and noble flower of the soul's striving after the divine.

The Church of Christ does not waste the years in sighing over the glories of her past, she throws herself into the combats of the present. Her business is with souls, not with stones; she is no idle dreamer, no dilettante lover of the arts; where men are thickest there she is to be found, rather by the crowded workshops than in the flowery meads, she sets up her bishop's chair not at Ripon but at Leeds, and yet she keeps in her heart a special love for those ancient homes of hers, consecrated by the prayers and labours of her saints, fragrant with the memories of heroic deeds, glowing with the roseate blood of martyrs, beautiful with unearthly loveliness even in their ruin.

The angels of God keep watch around the desecrated altars, and guard the sacred graves of Christ's elect: and though the Divine Presence no longer rests in the Holy of Holies, and Emmanuel has left his ancient tabernacle, yet still His faithful Spouse bows in adoration where His feet have trod; and thus she loves to make pilgrimage, as we are making pilgrimage to-day, not merely to shrines where Jesus has His Sacramental dwelling-place, but also to those ruined or deserted sanctuaries where once He made His home. The very stones are dear to her for His sake, and for the sake of her saints who built them for His love.

Those saints now reign with Him, and still their supplica-

tion goes up before the Heavenly Altar for the hastening of the final triumph when all things shall be put under His feet. Their prayers go up for us who have to carry on their work, their example is our inspiration and our strength, their victories our hope. This England of ours is a very different land from the England of Wilfrid of Ripon, the conditions under which we have to labour and to combat are as diverse from his own as Ripon is from Leeds, and yet indeed the combat is the same, the foes are the same, the means of victory are the same. Now, as then, "This is the victory that overcometh the world, even our faith."

We come in pilgrimage to thank our divine Lord for this gift of faith, which unites us in so close a bond with the saints of olden days. We come to get inspiration and strength for our struggle, where they gained it before us for their own; we come to emphasise and insist before God and our fellow-men on the great fact that we hold more dear than all earthly possessions, more dear than life itself, that holy faith of Rome of which they were the preachers and the champions. And there is no place to which we could come more fitly after this first National Catholic Congress than to this city of Ripon.

Of those sacred truths which we have received from our fathers in the faith, there are three most specially dear to us, three most often misunderstood and misrepresented, three therefore which we need to inscribe upon our banners, and preach in season and out of season to our brethren without the fold; and these three are, first, the Primacy of Peter and Peter's See; secondly, the Glories of Mary the Immaculate and Ever-Virgin Mother of God; and thirdly, the divine efficacy of the Adorable Sacrifice of the Mass.

These are the three sacred truths which are the head and front of our offending, these are the revealed and divine mysteries which our unhappy country, in her apostasy, has decreed should be solemnly and publicly blasphemed in her name by her monarchs, these form the great barriers of division between us and those who are called Protestants. And here at Ripon the very stones bear witness to these truths. Never had Rome a champion so devoted as St Wilfrid, never was there raised to Mary's honour so fair a shrine as Fountains

Abbey, never did martyrs lay down their lives so blithely for the Holy Mass, as those great heroes of ours who rose in defence of an ancient faith and sung Mass once more in Ripon minister in the midst of the cruel persecution of Elizabeth.

Peter, Mary, and the Mass! Here are the names we love, and it is to these that Ripon bears emphatic witness.

It is impossible in the short time at my disposal to speak of all and each of these, I will therefore content myself with the first, which (as we have been reminded during these days) is the most important and the most vital, because it is the Rock, the foundation on which the others rest—the Primacy of Peter, Vicar of Jesus Christ and holder of the heavenly keys.

There is surely nothing more wonderful in the history of the Church, than the rapid growth of the Anglo-Saxon race from the depths of pagan barbarism to the heights of Christian sanctity. Marvellous was the virtue of the evangelic seed brought by Augustine from Rome, but marvellous, too, the fertility of the soil in which that seed was sown; so that there sprang up at once a harvest, thirtyfold, sixtyfold, nay an hundredfold. In that good ground, those Anglo-Saxon hearts, simple, generous, and loyal by nature, the supernatural virtues flourished and ripened in most wondrous fashion, once it was watered with the dew of baptismal grace. Within a generation from the advent of Augustine, England had become an island of saints. Within a century it had produced the fairest fruit of wisdom, human and divine, in the person of St Bede the Venerable. The waters of grace fell gently on this hard northern soil, and there sprang up as if by enchantment in every district, shire, and town, great religious houses whither our fathers, with their monarchs at their head, flocked to embrace the evangelical counsels under the rule of Columba or of Benedict: and these houses became the very gardens of the Lord. And of all this galaxy of saints, none is more conspicuous, none had a mission more important, than the great monk and bishop whose name is inseparably linked for all time with that of Ripon.

St Wilfrid was born here in the year 634. The son of a Northumbrian noble, the house in which the child was born blazed with a great and wondrous light, so that the people ran

from all sides to help to extinguish the flames, but were met on their arrival with the assurance that all was well, and that the light was not of earth. It was a sign from heaven that the child born that night was to bring light to those who still sat in darkness and in the shadow of death.

It is impossible, nor is it necessary for me to recount in detail the events of our saint's career. But we must glance at the combats in which he became the foremost champion of St Peter's See. Devotion to St Peter, love of Rome was the ruling passion of the heart of this young Saxon. When we read his life, we are irresistibly reminded of the great Cardinal who was taken from us but a few years back, whose loss we still mourn, whose virtues and whose sanctity have been so wonderfully revealed to us in a recent biography.

St Wilfrid surely had a soul akin to that of Cardinal Vaughan.

As a youth, but thirteen years of age, he sought the cloister, and in the Abbey of Lindisfarne learnt from the Celtic monks the first lessons of the religious life. Those holy men taught him to love and venerate the Apostolic See, but God Himself it was who inspired him with a longing so intense to kneel at Peter's tomb, and sit at Peter's feet. To Canterbury he bent his steps, and there for a year, amid the sons of St Augustine, studied the Roman rites and usages and the monastic rule of St Benedict. Henceforth these were his ideals, these the twofold delight of his soul. All that was Roman was dear to him, and all his life was given to spread and to defend not merely the faith of Rome—for in those happy days, no Christian knew any other faith than this—but the discipline of the Roman Church, and the rule of our Holy Father St Benedict. For a year he studied at Canterbury and then he set his face to Rome.

When a bishop would fain keep him in Gaul, promising him everything that the world holds dear, he answered in words that were the keynote of his life, "I have vows which I must pay to the Lord; I have left like Abraham my kindred and my father's house to visit the Apostolic See and learn the rules of ecclesiastical discipline, that my country may make proof of them in God's service, and I would fain receive from God

what He has promised to them that love Him, an hundredfold now and then eternal life, for leaving father and mother, houses and lands."

Whither should he go on first reaching the Holy City, which was the goal of his ardent aspirations. First to the threshold of the Apostles, there to implore the intercession of Peter, and then to the monastery of St Andrew on the Coelian Hill, from whence Gregory the Great had sent Augustine to preach the gospel to his fathers.

Seven-and-fifty years had passed since Augustine and the forty monks went forth from this dear home to sow the seed in tears, and lo! here is the firstfruits of the harvest, in these two young saints (for Benedict Biscop is Wilfrid's companion in pilgrimage) who have come to lay the homage of their grateful hearts at Peter's feet. With what tears of joy they must have visited the monastery where Gregory lived and died. Ah! what a joy it would have been to that great Pope had he lived to receive these English pilgrims. Doubtless from heaven he heard their prayers, and obtained for them the grace of an undying love, an unalterable fidelity to Rome.

Wilfrid and Benedict returned from the eternal city filled with a holy enthusiasm for all things Roman. They had vowed at Peter's tomb to be the Apostles of Roman discipline and Roman usages, to uphold to the death the divinely appointed primacy of Peter's See.

Wilfrid on his return received from Ælfrid of Northumbria this royal manor of Ripon, whereon to found a Benedictine monastery. He was ordained priest, and became the young king's confessor; and now the first great struggle of his life began.

The Celtic missionaries of Northumbria differed in certain usages from those of Rome. They were not matters of great importance: the proper date for Easter, the shape of the tonsure, some supplementary rites at baptism—these were the chief matters in dispute. But behind these seeming trifles there was hidden a great principle. Was the new-born Church in England to be separated from the rest of Christendom by an obstinate adhesion to national customs and prejudices, or was it to be in all things the obedient, loyal daughter of its

mother the holy Roman Church. Wilfrid was resolved that if he could help it, England should be bound to Rome by closest ties of union; that if he could help it, she should never drift away into isolation, and so into the danger of schism. The dispute waxed high, and soon the practical difficulties involved in the differing date of the Paschal solemnities called aloud for a solution. The result was the Synod of Whitby, and the triumph of Rome.

It was the year 664 that this memorable meeting was held. St Wilfrid was the chosen champion of the Roman side. "The Easter which we observe," he declared, "we saw celebrated by all at Rome, where the Blessed Apostles Peter and Paul lived, taught, suffered, and were buried. We found the same practised wherever the Church of Christ is spread abroad, except only in these lands where the Picts and Britons foolishly in these two remote islands of the world, and only in part even of them, are obstinately opposed to all the rest of the universe."

When the Celts quoted St Columba, our saint replied, "However holy Columba and his monks may have been, are they to be preferred to the most Blessed Prince of the Apostles, to whom Our Lord said, 'Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it and to thee I will give the keys of the kingdom of heaven' " ?

Then, as you will remember, the king interposed and asked the Celtic bishop if it were true that Christ had given to Peter the keys of heaven, and when he replied "Yes," the king declared: "I also say unto you that he is the doorkeeper whom I will not contradict, but will as far as I know and am able, in all things obey his decrees, lest when I come to the gates of the kingdom of heaven, there should be none to open them, he being my adversary who is proved to have the keys."

Thus, through the Abbot of Ripon, the Roman usages became the rule of England's infant Church. The next year Wilfrid was elected Bishop of York, and consecrated by twelve Frankish bishops at Compiègne in Gaul. It was as bishop that he built his splendid Abbey Church at Ripon, for he was at the same time Bishop of York and Abbot of this much-loved monastery.

Eddi, his biographer, states that the church he built at Ripon was of large dimensions and great grandeur, far in advance of anything yet seen in this country. Many authorities think it was the first stone Church reared by the Saxons in Britain. It "was a basilica of polished stone, from its foundations in the earth to the top, supported on high by various columns and porticoes." It was one of the first churches in this country that had glazed windows. Part of it still exists beneath the present minster, and you will visit it to-day. Here you will see the very walls that Wilfrid raised, and in which his sacred body was laid to rest. Roman in all things, this crypt of Ripon Minster seems to have been designed by him, in imitation of the *Confessio* in which the bodies of the martyrs rest beneath the high altars of the Roman basilicas. The great church was solemnly dedicated to God by the holy Bishop in presence of the King Egfrid and all the nobles of Northumbria.

And to what saint did he dedicate this Church of his predilection? To whom but to St Peter, Prince of the Apostles, in whose name he had won his great triumph at Whitby. It was at Ripon that he loved most to dwell, it was round this quiet monastic home that his dearest memories centred. Here as hosteller of the monastery he had received as guest an angel unawares; here he raised to life a mason who had fallen from the walls, as his holy Father Benedict had done before him at Monte Cassino. It was to this loved spot that he quietly and joyfully retired when royal caprice and injustice robbed him of his See. Ripon was not merely his birthplace, it was the home of his love, it was the visible sign and pledge of the triumph of the cause he held most dear; for Celtic monks, nay saints, had lived here for a short time before the Whitby Synod, but then had given place to the sons of St Benedict and the usages of Rome.

Time fails to tell of the combats and sufferings of his stormy episcopate. Driven into exile again and again he turned with unflinching trust in his troubles to the Rock of Peter, nor was he disappointed of his hope. He appealed from the injustice of earthly kings to the Vicar of the King of Kings, and in the Apostolic See he found unflinching support and consolation. It was doubtless in the designs of providence that so early in the

history of our Church the right of appeal to the Apostolic See should be thus strikingly vindicated. St Wilfrid appealed in his own words, "to this supreme residence of Apostolic dignity as to a strong tower of safety, whence doth proceed the regulation according to the sacred canons to all the Churches of Christ." He was ready to submit to any sentence, "which the Blessed Apostle from whom Pope Agatho received his authority should deign to pronounce by his mouth." Nor did the English King dare to deny the authority of the Holy See. On the contrary, he pretended to believe that the Apostolic decrees had been forged by St Wilfrid. Our saint had to endure a long martyrdom of cruel imprisonment and bitter exile, but like Thomas of Canterbury whom he so closely resembles, he gloried in suffering for Rome. He was the first martyr in England to the primacy of the Apostolic See, the first to tread a path in which so many generous souls were to follow him.

He told the king boldly that "he would rather lose his life than subscribe to what was false, or say one word in disparagement of the Holy See."

Even his long periods of exile were turned to good account for the glory of God and the spread of His Gospel. In one he became the Apostle of Frisia, and began a work that was brought to a glorious completion by St Willibrord, a monk of his monastery here at Ripon. In another he became the Apostle of Sussex and the Isle of Wight, the last parts of England to be rescued from the darkness of paganism. Thus he became a light to lighten the Gentiles, and completed the conversion of our country. Thus southern Chichester is linked with northern Ripon, and from end to end of the land there glows the sacred light of Rome.

At last after nine years of strife and exile the cause of justice triumphed, and the meek and humble bishop was restored to his diocese. Northumbria was thrilled with joy, even as Kent was, centuries later, at the return from exile of Thomas of Canterbury. The prayers of the people were answered at last, and they gathered together with unspeakable gladness to celebrate the exile's return. Ripon has never forgotten the joy of that day (in 687) when her father and

lord was given back to her. From time immemorial a representation of that return has taken place year by year in this city of St Wilfrid. It was held but last Saturday. The whole city takes part in this annual Feast of St Wilfrid, and thus his memory is kept green. Strange power of sanctity over the hearts of men! Though this feast commemorates the triumph of the champion of Rome over the usurpation of the civil power, it has survived the cataclysm of the sixteenth century, and is celebrated still by those who love not the cause for which their great saint fought and suffered.

The Synod of 705, on the banks of the Nidd, marked the final triumph of our saint's long combat, and now his work was done. Four years later he lay down to die, worn out by his long sufferings. But he had previously come to Ripon that he might "set his house in order" there and provide for the disposal of his earthly goods. It was characteristic of him to divide these into four portions: his favourite basilicas of Rome, his monasteries of Ripon and Hexham, the faithful companions of his exile, and the poor of Christ. And then he called his brethren to the chapter-house that he might bid them farewell. "Then," says Faber, "the monks fell on their knees, and bowed their heads to the ground, and wept bitterly; and as they wept, they promised obedience in broken words, and all the brotherhood in chapter fell prostrate on the earth, and the old Lord Abbot blessed them and commended them to God, and then he went his way and they saw his face no more."

It was the early morning of the 12th of October 709 that our saint gave up his soul to God. As the brethren sang the words "*Emitte spiritum tuum et creabuntur, et renovabis faciem terrae,*" Wilfred gave one sigh, and all was over here on earth.

And then there was heard a great sound as of the flapping of innumerable wings, while a melody of unearthly sweetness broke upon the air; and the sorrowing monks knew that they were in the unseen presence of the angels accompanying St Michael as he carried back to God the spirit of this just man made perfect. Their poor, sad chanting was drowned in the triumphant chorus of this angelic hymn of praise; and the life that had begun in a blaze of heavenly light ended in an outburst of seraphic music.

Thus passed to his reward the great saint of Ripon, but his spirit did not pass. Still there glowed bright and strong in Yorkshire hearts the burning love of Rome which he had kindled there. And as the centuries passed, and royal greed and tyranny made war upon the Church, here still blazed forth the ancient fire, and sons of Yorkshire and of Ripon rose up as one man for God, Our Lady, and the Catholic Faith, ready to shed their blood like water for Peter's sacred rights.

Here came old Richard Norton, the crucifix in hand and the Banner of the Five Sacred Wounds, his white hair streaming in the wind, as he led the host of Christ's pilgrims into this ancient minster of St Peter. His seven stalwart sons surrounded him, and with them came the Markenfields from the their Hall hard by, the Mallorys of Studley, the Inglebys of Ripley, and all the knightly array of Yorkshire's noblest sons. It was the 18th of November 1570 that these champions of Christ's Church entered the old minster that now for twelve years has stood desolate. With what joy and enthusiasm they sung once more the Holy Mass within those sacred walls! The people wept with joy, as once more the old bells of St Wilfrid's pealed out upon the air at the sacrifice of the Mass, as the adorable sacrifice was pleaded once more for quick and dead. The very stones raised by our saint, beneath which, perchance, his sacred ashes still repose, must surely have thrilled and vibrated with the joy of that hour of consolation and of triumph. Alas! it was but an hour, and the cruel night of persecution closed once more upon the faithful city. Ripon became a city of mourning, and from the villages all around rose up to God the cry of anguish, "Rachel mourning for her children, and refusing to be comforted because they were not."

Martyrs they were, all surely martyrs, those strong young men who suffered so patiently in every village and town for the crime of their fidelity to the faith. There was Calvary reared in every Yorkshire market-place, and there they hung, those brave young men who had dared to strike a blow for the old faith which Wilfrid had taught their fathers of old.

They were defeated, their cause was ruined, iniquity had triumphed. And yet was it really so? Surely not, for they who trample underfoot the world for the love of Christ and

His truth can never be defeated. Surely not, for this is the victory that overcometh the world, even faith like theirs.

The torch which Wilfrid handed down to them, they have passed on to us! Few are we, and poor, and despised; but we have a treasure above rubies, of which the world can never rob us, and we have in that dear faith of ours, for which Wilfrid suffered and the Abbot of Fountains and the martyrs of Ripon died, the sure and certain pledge of victory, of final and enduring triumph. For "this is the victory which overcometh the world, our faith."



[Rosemont, Photo, Leeds.]

THE SOLEMN MASS SUNG BY HIS GRACE THE ARCHBISHOP OF WESTMINSTER,

Sunday, 31st July.

MEETINGS OF THE SOCIETIES

IN THE BUILDINGS OF THE

UNIVERSITY OF LEEDS

Saturday, 30th July, and Monday, 1st August

THE CATHOLIC ASSOCIATION

PILGRIMAGES IN THE OLDEN TIMES

By the Rev. J. P. BANNIN, P.S.M.

BEFORE entering directly into my subject, I must say what a pilgrimage is. The word is derived from the Latin, *pereger* or *per-ager*, "to traverse a region"; hence we get *peregrinus*, "one who goes through a country," then *pelegrin*, and later *pilgrim*. A pilgrim, then, is one who travels to some place considered holy, or connected (in the Catholic sense) with the life of Jesus Christ, and of the apostles or martyrs or other saints. True it is, pilgrimages did not originate with Christianity. They were, however, always the outcome of religious worship and an expression of devotion, whether among pagans or Jews or the classic nations of Greece and Rome, or among ourselves. There is even some evidence that in prehistoric times and among tribal peoples there were visits paid from a distance to the tribal god.

The first real pilgrimages were probably those of ancient Egypt. Herodotus tells us of six principal festivals kept by the Egyptians, and to the places where they were held the people gathered from great distances to take part in the sacrifices.

In the Pentateuch, precise directions are given the Jewish nation to visit one central shrine, probably for the purpose of conserving national unity, and of preventing the splitting-up of the people through local sanctuaries. They were encouraged to visit the ark of the sanctuary at Shiloh, and afterwards at Jerusalem. Obviously the going up of the Holy Family from Nazareth to Jerusalem at the time of the Passover was such a

pilgrimage. We know that the Greeks were accustomed on all solemn occasions to consult their oracles, and would undertake journeys to Apollo at Delphi, to Zeus at Dodona, as well as to Diana at Ephesus, and other places. The Latins, for the same reasons, would betake themselves to the Sibyls, and to the temples of their local deities, until these were all translated to the Capitol at Rome.

The principal matter that concerns us here, however, is the pilgrimages made in Christian times; and naturally the first were those taken to the places made holy by the life and death of our Lord—Bethlehem, Nazareth, Jerusalem, the place of His sepulture and resurrection and of His ascension. It is said that under Titus and Hadrian a vast mound of earth had been thrown up over Calvary, and a temple of Venus erected on the summit to discourage the Christians from repairing thither to give vent to their devotion. These visits were most probably of a private character and had nothing of a co-ordinated nature.

The first recorded pilgrimage was that of our own St Helena, the mother of Constantine, who, in 326 or 328 went, with a great retinue, to the Holy Land, and after continuous prayer, was directed in a vision to overturn the Temple of Venus and the mound on which it stood, and was rewarded by finding the Cross on which our Blessed Lord had been crucified, and those of the two thieves. The commemoration of this discovery the Church keeps as the festival of the Invention (or finding) of the Holy Cross. When once the holy places were located and laid bare (in which local tradition helped very strongly), we can understand how anxious the first Christians were to visit and bring back some relic, however small, from the places of such undoubted reverence. To reach Palestine was a journey of extreme difficulty for many, and only to be undertaken by the very wealthy, or by devotees of the greatest enthusiasm. Still it is, and ever must be, the centre of Christian pilgrimages. Later, there has grown up other and nearer sanctuaries to which pious people direct their steps. And here I may say that pilgrimages were not, and could not, always be performed on foot, though this is the general opinion.

Crossing the seas would require ships, and distance would often necessitate riding on horses or mules, or transport by

means of other conveyance. Still there have been instances many, but far between, of pilgrims going the whole way to visit certain sanctuaries in Europe on foot. Weary, threadbare, begging their way, and footsore. To go to Rome and visit the tombs of the apostles and martyrs found there, necessitated a journey over the Alps and through the snows of winter and spring, and this ensured for the pilgrims often great hardships, and exposure to death or robbers. Hospices, such as that of Mount St Bernard, were built to give refuge to the pilgrims from the mountain blizzards, and many and many a poor pilgrim met his death and his reward at the same time in the ravines and cold snows, or in that hospice of the saints. When we remember that in those days there were no railways or steamships, that the roads were nearly always bad, that the inns were of the poorest kind, we can realise what hardships a long pilgrimage would entail. Poor food, a bed of straw, or a wooden pallet, dusty roads and bad weather, were no inducement to any but the most ardent to undertake a pilgrimage; yet, for the purpose of fulfilling a vow, of performing a penance, or in the hope of obtaining some cure or great spiritual favour, these religious travellers undertook these weary and perilous journeys, and often carried them through with great joy.

Pilgrims in the Middle Ages were known by a peculiar garb, the hood and cape, the staff and scrip, and water-bottle, the low-crowned hat turned up in front and fastened with strings being common to all; while a palm especially marked a pilgrim from the Holy Land; a shell, one from Compostela; a bottle or bell, one from Canterbury; etc. Pilgrims were exempt from toll, and anyone who injured them was liable to excommunication; they were also entitled to shelter at all convents on their way, and the people generally were most kind to, and often befriended them; to do so was an honour, and brought a blessing.

In the eleventh century, Palestine having fallen into the hands of the Turks, Christian pilgrims were subjected to many indignities, the report of which eventually led to the first Crusade, in order to free the holy places. In pre-Reformation times the most celebrated shrines to which pilgrims were drawn were the tombs of the Apostles Peter and Paul at Rome. The

visits "ad Limina," which all bishops are bound to make, have been and are to those tombs, and are practically pilgrimages. The sanctuary of Loretto in Italy, of St Francis at Assisi, of St Antony at Padua, drew crowds of pilgrims; so also did the sanctuaries of Einsiedeln in Switzerland. Monserrat and Guadaloupe in Spain, and especially the tomb of St James the apostle at Compostela, Chartres, Notre Dame di Liesse, Notre Dame di Rocamadour, Notre Dame des Victoires, with St Aimée d'Auray in Brittany, France, and Hal in Belgium. This country was also not without its shrines. To the tomb of St Thomas the martyred Archbishop of Canterbury pilgrims came from abroad and from all parts of England. They came, as our poet Chaucer tells us,

"The holy blissful martir for to seke,
That him hath holpen when that thei were seke."

This pilgrimage so regularly made was the inspiration of our poet's *Canterbury Tales*. The shrines of Our Ladye at Walsingham, of Our Ladye at Ipswich, were frequently visited until they were desecrated and destroyed at the Reformation. Glastonbury is perhaps the oldest spot in England to which pilgrims directed their steps; for around it clings the most ancient and holiest of traditions. The tomb of St Edward the Confessor, at Westminster Abbey, is now, and has ever been a consecrated spot of pilgrimage. The other hallowed spots of London, watered by the blood of Catholic martyrs, though offering no attraction for modern pilgrims, cannot be passed by any devout and instructed Catholic without a deep feeling of reverence arising in his breast for the heroism and faith of the dear departed. Offerings, often most precious, were made by wealthy pilgrims to particular shrines, and in time greatly accumulated. That much-married monster Henry VIII. looked with eyes of cupidity on the riches of St Thomas's shrine, and jealous of the faith and devotion of a former Henry, gave orders for its desecration and spoliation.

We can well imagine that the time may come when the treasures of other rich sanctuaries will give impious governments an excuse to rob them, on the hypocritical plea that their wealth should be distributed for the benefit of the people (which

can easily be translated, after the example we have had of the French Government's conversion of the monasteries, as meaning the coffers and pockets of officials).

Those outside the Church are often ready to find fault with what they call the fanatical enthusiasm of pilgrimages, and say that such things apparently put a limit to God's power or seem to restrict it to certain localities; but Catholics know quite as well as others that God's omnipotence is not confined to any corner of our world. Christ, when on earth, made it a condition of His miracles that their recipients must have faith in Him: "According to thy faith be it done unto thee." Undoubtedly persons going on pilgrimages to holy places are inspired by faith as well as hope. Their visits unquestionably quicken their faith, and therefore their power of prayer, and as the result, favours and graces as well as miraculous cures are often obtained. No one who has taken part in a real pilgrimage can help being a witness that those who perform it with due devotion return to their houses strengthened in spirit, confirmed in their religion, and with their whole moral being regenerated and strengthened.

A MODERN PILGRIMAGE

By VALENTINE M. DUNFORD, K.S.G.

In olden days our forefathers, prepared to make pilgrimage to some famous shrine, were ready to sacrifice time, money, and even health, in order to reach the object of their devotion. Hunger and thirst, and the discomforts of travel were as nothing compared with the attainment of their goal; the true pilgrimage spirit was there, and no difficulties that presented themselves were considered insurmountable. They were well repaid when at last they reached their pilgrimage place, only, perhaps, to die, and to leave their bones resting on sacred soil.

The vast changes that have taken place in our mode of life, and the means of travel, have had the effect of materially altering the conditions under which pilgrimages are carried out nowadays, and, it must be admitted, in some cases, in changing also the spirit in which the pilgrimage is undertaken. Forget-

fulness of self is not always the predominant note of a present-day pilgrim, and whether it is due to a higher nervous organism, or other causes, the fact remains that those whom one would expect to show the greatest devotion are oftentimes the most exacting in their demands, and the least inclined to give way to other and weaker brethren, or to facilitate matters for the common good.

The pilgrimage of to-day, owing to the necessities of modern life, is in most cases, a combined pilgrimage and holiday, and must be catered for as such. It was in 1898 that the idea was first suggested to the Catholic Association of a pilgrimage or excursion to Rome. The proposal met with a ready response, and in October of that year, nearly one hundred persons left England for the first Catholic Association pilgrimage to the Eternal City. The pilgrimage was under the leadership of Father Bannin, who, as a President for some years at San Silvestro in Rome, and as chairman of the Catholic Association Committee, was well-fitted to undertake this office. The crowning joy of the pilgrims was reached when they heard that an audience with the Holy Father, Pope Leo XIII., was assured; for it must be remembered that Leo was very frail and aged, and that this was the first pilgrimage of the kind. Those present at the audience will never forget the wonderful magnetism of the Holy Father, and the kindness of his words. He told us to come again, with larger numbers, and his desire has been well carried out, for since that time a pilgrimage has gone forth each year (with one exception), and nearly three thousand pilgrims have travelled to Rome under the auspices of the Catholic Association, many of whom would, no doubt, never have undertaken the journey but for the facilities afforded. In 1900, the Holy Year, and the year of the celebration of the jubilee of Leo XIII., a return ticket, with all meals on the outward and homeward journeys, and accommodation for the five days' stay in Rome, was provided for the sum of £6, 15s.

Let us now compare a "modern pilgrimage" with that of many years ago. The scene is Charing Cross Station. Cabs keep arriving bearing passengers whose luggage is marked with a distinctive blue label—an exceedingly useful distinction

when travelling, and one that has often facilitated Customs examination, and prevented a pilgrim's luggage from going astray. Upon the platform passengers and porters are scurrying along making their way to saloon carriages, or reserved compartments, labelled "Catholic Association." The directors of the pilgrimage, with a white band round their arm, are present to answer any inquiry, or render any assistance that may be needed. Everybody being comfortably seated and settled, the train moves off, only to draw up when Folkestone is reached, and the passengers embark on the cross-Channel boat, which conveys them so quickly that they are at the other side almost before they have time to think of *mal de mer*. The blue labels (and a previous letter from the Catholic Association Office) render the Customs examination a mere formality, and once more the compartments labelled and specially reserved for the pilgrims are taken, and the pilgrimage is again on its way.

Paris is reached about 6 P.M., and a comfortable dinner is served at the buffet. The night journey is then commenced (sleeping cars being available), and the pilgrims arrive the next day at Genoa. Here the night is spent, and after a brief visit to the cathedral and principal sights, the journey is continued to Rome, which is reached in the evening, luncheon and dinner have been taken in the restaurant car *en route*.

A pilgrimage undertaken under such conditions compares very favourably with one of the olden times, and can scarcely be said to be of a very trying nature, and yet mishaps do sometimes arise which try the fortitude of many. For instance, in 1899 an excessive rainfall in Italy washed away part of the railway line, and the pilgrims were "held up" for several hours about twenty miles from Rome. The train was stopped in the open country, away from any station, and no food was obtainable. The previous night, however, dinner baskets had been distributed at Pisa. These contained, among other gems of Italian cookery, some slices of meat placed in the middle of rolls, which many of the pilgrims had not looked upon with favour, and had, consequently, rejected. These remnants were now carefully gathered together, and the castaway of yesterday became the much-appreciated meal of to-day.

A somewhat similar experience—a little "hunger-trial"—

befell some of the pilgrims in the great pilgrimage to Rome of 1900, when nearly one thousand persons were conveyed in three special trains to the Eternal City. Owing to the weight of one of these trains (and some mismanagement, no doubt, on the part of the railway administration), it arrived at the station at which breakfast had been arranged, at 1 P.M. instead of 9 A.M. The condition (and temper) of Englishmen and Irishmen, to say nothing of the ladies, travelling all night, and kept without breakfast until midday, can be better imagined than described. It is in such cases as these that the proper pilgrimage spirit has, in certain instances, been known to fail, and exceeding care is now taken to guard against such *contretemps*.

If a few, however, feel a little inconvenience acutely, and express themselves loudly, this is not the general rule, and it is certainly not so in the case of those who really undertake their pilgrimage with much suffering. Each year, and in increasing numbers, there journey to Lourdes many of our sick and poor, to whom every movement of the train, every change from carriage to boat, must give extreme torture. How patient they are, and with what fortitude they bear their sufferings, hoping and praying that their journey will not be in vain, but that Our Lady will obtain for them that greatest favour (which, perhaps, many of us do not value highly enough), the gift of health. Happily, some have not been disappointed, but even those who return unhealed speak of a greater resignation and willingness to bear the burden which has been placed upon them.

There can be no question that to take part in a continental pilgrimage, even if it be a pilgrimage-holiday, is an excellent thing. It broadens the mind by enabling one to see other countries and the people of other nations, and, especially as at Lourdes, the whole-hearted and simple devotion of our continental co-religionists; it increases and revivifies our Faith, by bringing directly before our eyes and our minds the great shrines and truths of our holy religion, and it enables us to appreciate more fully the magnitude of that Church which has Christ for its head, and against which "the gates of hell shall not prevail." That such gatherings should have the warm commendation and support of the Hierarchy is not to be wondered

at, and it is to be hoped that the clergy and laity will be equally loyal in supporting the Catholic Association in the work it is doing in this direction, which cannot fail to be of benefit to the Catholic cause.

CATHOLIC BENEFIT SOCIETY

BRO. W. S. HALL, President of Leeds Branch, took the chair, and gave a hearty welcome to all present and hoped they would all enjoy the paper by Bro. Donovan, which would be followed by a discussion. He then introduced and called upon Bro. Donovan to read his paper, which was as follows:—

THE ENCOURAGEMENT OF THRIFT AMONG OUR PEOPLE BY MEANS OF CATHOLIC FRIENDLY SOCIETIES AND PROVIDENT SOCIETIES

I. *The Necessity for Thrift.*

Thrift is defined in the dictionaries as being the economical management of property, the frugal disposition of income, the careful provision from present resources for future needs. And if it be asked why I desire to speak upon this subject at a Catholic Congress, I answer, because the cultivation of the natural virtues is necessary as a substratum for the building up of the spiritual, and it is generally useless to offer a person mental or spiritual food when corporal food is an obvious necessity. Solomon says, "Wisdom teacheth temperance, and prudence, and justice, and fortitude, which are such things as men can have nothing more profitable in life." And the Church calls these the cardinal virtues; cardinal, as the Catechism explains, because they are the hinges, as it were, upon which all the other moral virtues turn. Thrift is the corollary and the outcome of the practice of these virtues.

"Thrift," says Dr Samuel Smiles, "began with civilisation.

It began when men found it necessary to provide for to-morrow as well as for to-day. It means private economy. Economy is not a natural instinct, but the growth of experience, example, and forethought. It is the savings of individuals which compose the wealth, or well-being, of every nation, and it is the wastefulness of individuals which occasions the impoverishment of states. So that, every thrifty person may be regarded as a public benefactor, and every thriftless person as a public enemy."

There is, it will be admitted, a great waste of money and means among every class of the community, and the misery due to it is deplorable. People who have been in affluent circumstances are reduced by extravagance and imprudence to bitter poverty or absolute beggary. Painful examples of this are probably known to most of us. Residents of the great commercial centres are familiar with the fact, that whenever a depression in trade occurs, from whatever cause, large numbers of the workers, who perhaps for years have earned wages far in excess of the needs of comfortable existence, are immediately in want. Landlords (who are not always rich men, or oppressors of the poor) cannot get their rents, shopkeepers cannot get debts due to them, and in consequence cannot pay their own. Credit is destroyed, and all through the folly of individuals who out of their more than sufficiency failed to provide for a single week of enforced idleness. The same people fail to provide for sickness, to which we are all liable, or the feebleness of old age, which comes to us all, if we live long enough, whether we desire it or not. "Custom unresisted," says St Augustine, "hardens into necessity," and by indulging the habit of spending all their earnings as soon as received—even before being received—they deliberately drive themselves from the ranks of honest industry into those of pauperism. How did Cardinal Manning, than whom there was never a truer friend of the working classes of these kingdoms, describe pauperism? "Pauperism is not poverty. Poverty is a dignified, a sacred thing. There are all manner of causes (sickness, accidents, old age) by which men may become poor, which are honourable to them. But pauperism is that voluntary poverty which comes from the immoral habits, the corrupt will, the

deadened heart of those who fall into evil living, and then becoming unable to earn their bread, beg it or steal it. That is pauperism. I honour the poor man; I have no honour for the pauper."

II. *Combination for Purposes of Thrift.*

Combination among thoughtful men, not for the giving of alms, but for mutual support during times of distress from a fund to which all subscribed, is almost as old as history, certainly older than Christianity. And the great guilds of craftsmen which flourished in Catholic countries during the Middle Ages, which flourish even to-day, had, among others, this same object. But it is with the more modern development of friendly or provident societies that we are concerned now.

Membership of a sound society is a surer way of providing for emergencies than individual saving in a bank (or in the proverbial old stocking), excellent though the latter is, and by no means to be minimised. Individual and isolated saving is liable to be spasmodic or fitful, and in moments of weakness the savings are often drawn upon or consumed, whereas the providence resulting from organised thrift is the fruit of systematic self-denial, fostered by habit. Again, individual saving cannot always provide for a long illness, and to meet this difficulty, association is needed, for though the length of sickness to which an individual may be subjected cannot be foreknown, the average sickness of a number of people combined can be fairly accurately ascertained.

III. *Marks of a Good Society.*

To be *good*, a benefit society should be permanent, its tables of contributions and rules should be based upon the experience of the great societies of the past or the present (which information is easily obtainable), and in these kingdoms it should be registered under the law. I shall say a few words about these conditions separately. Many societies exist on what is known as the "sharing-out" principle; that is, once a year the funds not expended on sick or funeral allowances are divided among the members. These societies generally meet in public-houses,

and seem to exist principally for the benefit of the publican. It is often a rule that at the sharing a certain sum shall be spent "for the good of the house," and so as always to show a good share, the contributions are higher or the benefits lower than those of a non-sharing-out society. Ask any of the members a day or two after the annual share-out how much of the money is left, and if you get truthful answers you will find generally that all has gone on some extravagance, or a feast, or on drink, "for the good of the house." Then having no accumulated funds to meet the heavier sickness of old members, young members seeing all their contributions going to support the old, withdraw altogether or form another society of their own, and so the old are left, with no money just at the time that they want it, and unable because of age to join another society. Such societies are ephemeral in character, and having no stability should be discouraged by every prudent person.

Many societies have been, or are, started by persons animated by the best intentions, but ignorant of the management of friendly societies, and come to grief as a result of this benevolent but culpable ignorance. The contributions are usually uniform (a most unfair practice), and though for some years the funds grow, and a moderate capital is amassed, which looks well on a balance-sheet, the day of reckoning arrives and then—disasters. For the solvency of a society is not proved by having some funds in hand, but by having a sufficiency to satisfy the contracts entered into with its members. Says the proverb, "Experience teaches," and so a good society will profit by the experience of the large existing societies, and not promise more for one's money than they have found it possible to give.

An Act of Parliament was passed in 1875, and has been amended since, to encourage the stability of provident societies by voluntary registration under a department of Government. Registration costs nothing, and its great advantages are that an annual return of the society and all its branches has to be sent to the Chief Registrar of Friendly Societies (a Government official), who disallows illegal expenditure, settles disputes between societies and their members, decides as to next-of-kinship when members die without near relatives, points out, in an annual report, weaknesses, and suggests improvements

and generally exercises a care and control over societies which is invaluable. Again, a registered society is compelled to have a quinquennial valuation made by an actuary, of its assets and liabilities. This stocktaking every five years shows the trend of the society's progress, gives food for reflection, and the advice of the valuer, if acted on, gives security and stability to the whole. A valuation of some of the unregistered societies, even those which appear to be flourishing, would be an eye-opener.

IV. *Existing Societies.*

Notwithstanding the woeful waste and consequent want among working people, there is, thank God, an enormous amount of thrift among the same class. Last year the registered Friendly Societies of the United Kingdom (and it is only of the registered societies that one can get the figures) and branches of societies were 27,283, with 6,169,229 members, and accumulated funds of £6,424,176. There were also 652 trade unions, many of which give sick benefits, with 1,973,560 members, and funds of £6,424,176. This condition of affairs, though not nearly what it might be, is commendable in the highest degree.

V. *Desirability of Catholic Societies.*

The majority of existing societies are non-religious (I do not mean irreligious), but that Catholics should be banded together for mutual support in distress, as for other purposes, will be readily conceded. Membership of a Catholic society or a club is, unhappily, often the only existing tie between a man and the Church, and as such is useful. A member of a Catholic society being sick is visited by the rules of the society by a fellow-member who is also a Catholic, and who if he be worth anything will, in case of neglect by the sick man or his friends, inform the priest, and the sick will be assured of the sacraments. The sick visitor will sometimes find that religion has been neglected, that children are attending non-Catholic schools, even have not been baptised, all of which he can help to put right. Again, a man belonging to a Catholic society having branches, when removed to a strange town must make, by the fact of having to see the local secretary to pay contributions or receive

benefits, at least one Catholic acquaintance, whereas residence in a strange place unknown by anyone is often a temptation to a Catholic to neglect his religious duties, and finally lapse from the Church.

There are many exclusively Catholic friendly societies up and down the country (too many of them on the slate club, or sharing-out principle), but they are mostly small and isolated, and without either diffusion or cohesion. In Lancashire, guilds are especially strong, which combine allowances in sickness and at death, according to contribution, with the performance of certain religious obligations. Lancashire and parts of Yorkshire too, have reason to be proud of the guilds. But they are (I speak under correction) not registered as friendly societies, which is a weakness.

The Catholic Benefit Society is certainly the largest and most diffused exclusively Catholic friendly society under one central management, in the United Kingdom. Started at Nottingham in 1871, it has now 105 branches in England, Scotland, and Ireland, with 6500 members. It admits male juveniles (of whom, though, there are at present only 350) as members as well as adults, and provides benefits for members, their wives, widows, and children. It is especially strong on the Tyne and Clyde. The Society is governed by a meeting of delegates from the branches every three years, who elect a small committee of management drawn from various parts of the countries. This Board of Management meets periodically at Newcastle-on-Tyne, the General Secretary's office being at Hull (401 Spring Bank West). The tables of contributions and benefits are similar to those of the sound and flourishing societies. The membership may not seem very large, but it must be recollected that an exclusively Catholic Society has a circumscribed field of operations. The accumulated funds are £16,900, and since the Society was formed more than £95,000 has been paid in benefits. Though membership is confined to Catholics no religious obligations are imposed, it being the experience of all organisers of men's or boys' clubs and similar institutions that an attempt to require the fulfilment of various religious duties usually fails of its object, and that it is better to rely upon and encourage the Catholic atmosphere engendered by

association for mutual benefits. The Society enjoys the blessing of his present Holiness, as it did of the late Pontiff, and the patronage of most of the bishops of Great Britain, and many of the clergy and leading Catholic laity; and it confidently appeals to the support of all those who have the welfare of our people at heart for its extension throughout these countries. The Society is also ready to receive other existing societies as branches of itself, and invites negotiations with this object.

VI. *In Conclusion.*

The Catholic clergy, Guardians of the Poor, members of the Society of St Vincent de Paul, Ladies of Charity, and all social workers should do all they possibly can, if only in self-defence, to encourage habits of thrift among our people. Especially should the necessity of providing for the future be impressed upon young people just starting life on their own account, or contemplating matrimony. Thrift in health means independence in the day of affliction. And though to feed the hungry and clothe the naked are corporal works of mercy, yet to instruct the ignorant and counsel the doubtful are spiritual (and therefore higher) works of mercy. It is better to build a self-reliant, independent character in people than to give alms, which often demoralise. Ruskin says, "It is continually the fault or the folly of the poor that they are poor, but by such care as we have ourselves received we may make them continent and sober, wise and dispassionate." Leo XIII., of happy memory, said, "It is for Catholics to take the initiative in all true social progress, and to show themselves the steadfast defenders and enlightened counsellors of the weak." And our working people would do well to ponder on the words of Dr Samuel Johnson: "Poverty takes away so many means of doing good, and produces so much inability to resist evil, both natural and moral, that it is by all virtuous means to be avoided. Resolve then not to be poor; whatever you have, spend less. Frugality is not only the basis of quiet, but of beneficence. No man can help others who wants help himself; we must have enough before we have to spare. Poverty is a great enemy to human happiness. It destroys liberty, it makes some virtues impracticable and others extremely difficult. All to whom

want is terrible ought to learn the sage maxims of our ancestors, and attain the salutary art of contracting expenses, for without economy none can be rich, and with it few indeed need be poor."

THE VERY REV. CANON COLLINGWOOD, Leeds, said the paper was a very good one indeed, and as the head of a large mission he could speak from experience. After relating an instance or two, he remarked that if every young man would make a resolve that he would never have to depend upon charity, what a grand thing it would be. He thought the definition of pauper in the paper was a very correct one. Speaking as a Guardian of fifteen years' experience, he found that the case of a man applying for relief who had in his earlier days practised thrift was a rare one. It seemed to be chiefly those who had spent their wages as soon as they had received them and never thought of saving just a little for a time when it would be needed, through depression of trade or sickness. In his opinion we had to take the children and teach this thrift to them, so the remedy will not be required later in life.

BRO. GUARDIAN FIELDING, Leeds, supported the paper, and as a past President of a branch of the Society dwelt on its necessity. As a Guardian of the Poor he could endorse the remarks of the Canon. He then proceeded to discuss the proposed State Insurance, and thought that the more the State did for the people the less some do to help themselves.

BRO. KENNY, Bradford, said the paper was a very good and plain one, and gave a good outline of what is the best Society. The so-called slate club in his opinion was not all that is desired. Supervision by the Government through the Registrar of Friendly Societies and the Valuation every five years made the friendly societies what they are.

THE REV. DEAN HALL, Hull, gave a rousing address on the objects of the Society. In his opinion the Juvenile Section, Table II., appealed to him. When a boy just leaves school, get him into the Society. He commences to receive wages, and let him commence the practice of thrift at the same time. He was sorry the Society was not better known; but if the clergy would only give a little consideration, and occasionally from

the pulpit make it known to the people, it would do an enormous amount of good. He would at the meeting in the afternoon make a reference to the Society and its benefits.

MR BERREY, Burnley, Past-master of the United Order of Catholic Brethren, dwelt on the time of the guilds and the monasteries.

BRO. DEVINE, Wakefield, supported the paper, and referred to the system of savings banks in school which were encouraging thrift, but was sorry to see that only a small portion of our schools were doing so.

BRO. GARDINER, Hull, also supported the paper.

BRO. DONOVAN, in reply, concurred with Canon Collingwood and Bro. Fielding, because he himself was a Guardian, the only Catholic out of thirty-two members. He dwelt on the friendly societies and State insurance. In reply to a question he said the Catholic Benefit Society was not a confraternity, and could not make any obligation upon its members, and gave his reasons why, but every member upon joining must be a Catholic.

He was very glad to learn that Dean Hall would not miss the opportunity of referring to the Society at the temperance meeting, because both objects went hand in hand.

Vote of thanks to Bro DONOVAN given. The following resolution was moved by Bro. FLATLEY, Leeds:—

“The encouragement of the virtue of thrift among our Catholic people is practicable, and is desirable in the highest degree, and this meeting appeals to the clergy, Catholic Guardians of the Poor, members of the St Vincent de Paul Society, Ladies of Charity, and the social workers of the Catholic Women’s League to assist in the propagation and extension of the Catholic Benefit Society as a means of providing for a time of distress, and so avoiding the misery consequent upon the neglect of thrift.”

He stated that so far as he knew the clergy knew very little about the existence of such a society, but when it was brought to their notice they had taken the matter up. No doubt the Brothers of the St Vincent de Paul could do good in this respect, and he had great pleasure in moving the resolution.

BRO. J. COCKER, York, seconded.

BRO. WALLIS, Bradford, supported and dwelt on the subject of thrift, from the standpoint of a Brother of St Vincent de Paul. The Rev. Father Watson Brentwood supported the resolution. He was not aware of the Society before, but he must commend its objects, and he agreed with the remarks of the other speakers.

The resolution was then carried.

A vote of thanks to Bro. HALL for presiding was given with acclamation.

CATHOLIC EMIGRATION ASSOCIATION

CHILD RESCUE WORK

A meeting of rescue workers was called by the Catholic Emigration Association to consider:—

1. What arrangements can be made for a subsidiary conference on child rescue work, to be held in connection with the Annual Catholic Congress.
2. The desirability of forming a national vigilance committee for child rescue work.

HIS LORDSHIP THE BISHOP of SOUTHWARK presided. Among those present were the Rev. E. Bans, Mr J. W. Gilbert, the Hon. Mrs Fraser (Westminster Diocese); Rev. John F. Moynihan, Canon Murnane (Southwark Diocese); Rev. George V. Hudson, Rev. H. G. Sandy (Birmingham Diocese); Dean Rothwell, Mr J. Corrigan (Salford Diocese); Canon Worthy (Leeds Diocese); Mr Austin Oates (Liverpool Diocese); Mr M. Gibbons (Shrewsbury Diocese); Mr J. L. Harrison (Nottingham Diocese).

FATHER HUDSON explained the object of the meeting. The meeting was called by the Catholic Emigration Association, this being the only Society dealing with child rescue work represented at the Congress. The meeting was to be purely of a business and practical nature. Two resolutions would be

proposed, and it was hoped that both would result in important benefits to the great work being done on behalf of our poor children. The Catholic Church in England was responsible in our homes and charitable institutions for the care of 21,000 children. This number probably exceeded that of any other religious body. There were more children in our homes than there were Catholics in several of our smaller dioceses. The cost of maintaining these children was more than a quarter of a million a year. Almost every form of relief was to be found. Besides the numerous homes for healthy boys and girls, there were homes for babies, for crippled children, for ophthalmic, blind, deaf and dumb, epileptic, feeble-minded, and scrofulous children, for children suffering from ringworm or consumption, convalescent homes, homes for boys and girls of bad character, night shelters, training homes, working homes of every description. It seems impossible to find any form of relief for children that has not been provided for by the Church in England.

For purposes of organisation the homes could be classified under four heads—schools certified under the Poor Law, with 7000 children; schools, Industrial and Reformatory, certified by the Home Office, with 4500 children; voluntary homes and orphanages, including the homes of the diocesan rescue societies, with 9000 children; and a few special schools certified by the Board of Education, with about 500 children.

The first resolution that will be proposed will provide for an Annual Conference on Child Rescue Work. This conference would discuss such subjects as the following:—

Laws relating to child-saving, with special reference to the religious question in the case of Poor Law children and Home Office children; disposal of boys and girls on leaving school; working boys' homes; emigration; manual training for boys; the teaching and practice of domestic and health science for girls; dietary; care of eyes, teeth, and nails; defective children; feeble-minded children; the best kind of athletic training (1) for boys, (2) for girls; the best training for teachers in our homes; the advantage of the Froebel Union Certificate for those who are to teach manual instruction; the desirability of nurses in our homes holding certificates; the advisability of having all voluntary schools certified by the Board of Education under

section 15 of the Education Act of 1902; children's courts and remand homes, etc.

This conference would be attended by all rescue workers and managers of our homes. I should like also to put in a plea for the Sisters in charge of the homes. I think they should be invited to attend. They do the work. The magnificently successful results of our homes is due to their devotion and enlightened methods. I cannot but feel that a conference on child rescue work would be incomplete without their attendance and co-operation. I would also suggest that a joint conference be held with the Catholic Guardians' Association, the Catholic Emigration Association, the Association for the care of Catholic Crippled Children, the International Catholic Association for the Protection of Young Girls, and kindred societies dealing with the protection of children, and the patronage branch of the St Vincent De Paul Society. My idea of this conference is that it should unite on one platform all Catholic effort on behalf of poor children.

The second resolution will provide for the formation of a standing vigilance committee for child rescue work. The proposer of this resolution will explain its scope and constitution. I propose to say a few words about its object and desirability. This proposed committee is not to be a committee of management. It is to be a committee of vigilance, which will watch legislation, act as the channel of communication between the Government and our homes, keep in touch with the various movements connected with child-saving, collect materials as to methods of administration and work, serve as a central information bureau for our homes and rescue workers, advise as to the best provision for special cases, promote the formation of works of a national character, and in general be the central intelligence committee co-ordinating and stimulating all rescue work. It should be appointed by their lordships the bishops, and be recognised as the authoritative Catholic Child Rescue Council. A word now as to its desirability. With regard to our certified Poor Law schools with their 7000 children, one cannot but be struck by the complete absence of co-operation, and by the consequent divergence of methods and difference of results. The isolation under which these schools are working entails

many curious anomalies. I will give some examples. Although all these schools are working under the same authority and exist for the same purpose, there is a wide difference in the money grants for which they are certified. Some are as low as 4s. 6d., others rise to 7s. a week. Again, in the Act of 1902, the Board of Education undertook on application to certify all these schools for educational purposes. This fact is entirely unknown to the managers of most of our certified schools, and so far as I know has only been acted on in the case of the Westminster schools. Again, quite recently, lady inspectors have been appointed by the Local Government Board for certified schools. These lady inspectors have been given definite work and adopt definite methods; yet most of our schools are entirely ignorant of their appointment, and will in consequence be unprepared for their visit. These schools would welcome the formation of a central vigilance committee.

The Home Office schools of this country are perhaps the most perfect branch of our educational system. And our Catholic schools lead the way. They are the most efficient, the most fruitful in results, and even hold the national trophies for gymnastic exercises and outdoor sports. The excellence of these schools is largely due to the personal interest taken in them by H.M. Inspectors, and to the co-operation that exists between them as evidenced by the many conferences held. But there is no co-operation between the Catholic schools as Catholic schools. The managers of these schools have often regretted this, and I feel sure that they also would welcome the formation of a central vigilance committee.

If some system of co-operation and co-ordination is required for our certified schools, it is all the more urgently required for our voluntary homes. It is here that we get the greatest variety of distress and the greatest variety of effort. The most important of these homes are those of the various diocesan rescue societies. Included in this class are also many Catholic orphanages, and special homes for different classes of children; also working homes for boys and girls; and the various organisations for the disposal of children, such as the Catholic Emigration Association. It is of the first importance that the efficiency of our voluntary homes should be up to the standard

of our certified schools. It is also of the first importance that the various methods of disposal of our children, whether from voluntary homes or from certified schools, should be as perfect as we can make it.

CANON WORTHY proposed the following resolution:—

“That there shall be a conference on child rescue work at each Annual Catholic Congress, and that a committee, with power to add to their number, be forthwith formed to organise it.”

The resolution was seconded by FATHER MOYNIHAN, and carried.

It was resolved that Father Bans, Father Hudson, and Mr King form the committee.

FATHER BANS proposed the following resolution:—

“That there shall be a standing vigilance committee for child rescue work, to be called the Catholic Child Rescue Council, and to consist of representatives of the certified Poor Law schools, Home Office and special schools, and rescue societies, and other voluntary homes and societies interested in the welfare of children of each diocese, to be appointed by the bishop of the diocese, together with representatives of national societies nominated by the societies, and approved of by the Board of Bishops.”

In proposing this resolution, Father Bans said:—

For many years past, all who have been practically engaged in rescue work among children have felt the need of a central advisory body, to which they could apply for guidance and advice in the difficult and complex problems connected with rescue work for children. The many problems connected with the rescue of our children can only be known by those engaged in the work. A complete and practical knowledge of all legislation dealing with children is required. This includes Acts of Parliament, local bye-laws, and administrative regulations as they are supplied to local authorities. And, if this knowledge is to be of any value, it must always be up-to-date. The rescue worker must also be in close touch with all the local authorities of his district, and understand their various and varying methods of work and interpretation of legislation. The

desirability and necessity of such a council as indicated in the resolution has, on numerous occasions, been discussed and advocated by rescue workers, but up to the present no opportunity has offered itself for carrying out the proposal. The holding of this national congress, with its insistence upon co-operation in social work if it is to be thoroughly efficient, offers just that opportunity desired.

Before defining the scope of this proposed national council, it may be well to state that it is in no way intended that it should have any authority in the management of any society, school, or home. It is to be strictly a vigilance and advisory council. The proper objects will be:—

1. To consider any proposed legislation, and to take such steps as are necessary to safeguard our schools, and to secure justice for our children. No doubt this has been done, and well done, by individuals in the past. But when the interests of thousands of our children are at stake, it is of paramount importance that we have a strong permanent authority which can deal with the Government, and with which the Government can deal. This council would be the recognised channel through which any and every representation to the Government should be made. It is also well to bear in mind that in promoting legislation the Government, and especially the present Government, is always ready to consult and to consider the views of any body that represents the interests to be affected by such proposed legislation.

2. This proposed council would be the channel through which all new legislation or administrative regulations are to be communicated to the different schools, homes, and societies. All who are engaged in this work know how difficult it is to keep in touch with the ever-increasing and changing legislation. It may even happen that through ignorance of such new legislation the efficiency of our schools and homes, as required by the Government, may be seriously imperilled. This applies with special force to schools staffed by religious, who by their very calling have less opportunity than others of becoming conversant with such matters. Arrangements will be made by the council with the various Government authorities for copies of all administrative regulations to be forwarded to the council,

which will in its turn forward these to the schools and homes concerned.

3. This council will serve as an information bureau for child rescue work. It often happens that a rescue society has to find a home for a child which cannot be placed in one of its own homes, such as, for example, an epileptic or feeble-minded child. The council might also serve as an agency for superintendents and officials, and in general supply information when asked for.

4. This council would act as the medium for the distribution of cases from Dr Barnardo's Homes, the National Society for the Prevention of Cruelty to Children, and other similar societies.

5. This council would promote the formation of homes or societies to deal with special classes of children. There is much work to be done in this direction which cannot be undertaken by existing individual societies, but can very well be carried out by several societies and homes combining. As an illustration of what has been done in this way, we may point to the successful work of the Catholic Emigration Association; and as an instance of what might be done by co-operation we may cite the formation of a labour colony for boys of bad character.

As regards the constitution of the proposed national council—the members should certainly be appointed by their lordships the bishops. I would suggest that the bishop of each diocese should be asked to appoint three representatives on the council—one to represent the certified Poor Law schools, one to represent the Home Office schools, and one to represent the voluntary homes and societies. Representatives of societies of a national character can, of course, be added. It will be the duty of this council to appoint the chairman and the secretary. The council should meet not less than twice a year, and more frequently if necessary. I would suggest that the expense of the council should be met by a levy on the certified schools, voluntary homes, and societies.

The resolution was seconded by CANON WORTHY, and carried unanimously; and Father Hudson was asked to send

a copy of the resolution to the Archbishop, with a request that it be brought before the Board of Bishops for their approval.

CATHOLIC FEDERATIONS AND OTHER FEDERAL BODIES

The sectional meetings of the Catholic federations and other federal bodies were held at the Leeds University on Saturday, 30th July, and Monday, 1st August, when papers were read, followed by discussion, on the work of the federations and on the advisability of confederating the various existing societies into a national federation, and the aims and constitution of such a federation. The following societies were represented at the sectional meetings:—

Bradford Catholic Union, Chester Catholic Defence Association, Durham Catholic Federation, Goole Catholic Federation, Grimsby Catholic Federation, Halifax Catholic Federation, Hendon and District Catholic Federation, Hull Catholic Federation, Leeds Catholic Federation, Leek Catholic Association, Middlesbrough Catholic Association, Norwich Catholic League, Nottingham (Central) Catholic Federation, Nottingham (Southern) Catholic Federation, Portsmouth Catholic Federation, Reading Catholic Federation, Salford Catholic Federation, Southampton Catholic Federation, South London Catholic League, Stockton Catholic Association, Stoke and Fenton Catholic Association, Westminster Catholic Federation.

The opening meeting on Saturday, 30th July, was presided over by Mr D. A. Cruse, M.A., who was supported by the Bishop of Salford and others.

THE CHAIRMAN, in opening the proceedings, said:—"Rev. Fathers, Ladies and Gentlemen,—I must begin by an apology for delay in commencing the proceedings. His Lordship the Coadjutor Bishop of the Diocese was to take the chair at this meeting, and I hope he will be with us shortly. He is with

His Grace the Archbishop of Westminster, who is paying a visit to our General Infirmary. I should like to take the opportunity of offering, in the name of the Reception Committee of the Congress, and indeed of the whole Committee, a most cordial and hearty welcome to those of you who are visitors in our city. We will do everything we possibly can for your comfort and convenience. I should like further to offer you a particularly hearty welcome on behalf of the Leeds Catholic Federation. As its President, I hope you will allow me to say that I regard all representatives of other federations, associations, and unions as our friends and our brothers, and we extend to you from the Leeds Catholic Federation the very heartiest Catholic welcome that we possibly can give. We have as the main object of our assembling together to endeavour, if possible, to work out some scheme of confederation. I can only say that we in Leeds want to co-operate with our fellow Catholics in every possible way, and everything we can possibly do to that end I can truly promise you we will do. We shall have a unique opportunity in this room of producing practical results from the Congress, and of endeavouring, as far as we may in our own sphere, to bring about that state of things which Father Dowling so eloquently described last night at the Town Hall meeting, and which His Grace the Archbishop has so near to his heart. In this room, Rev. Fathers, ladies and gentlemen, we shall be able to bring forth fruit which will endure, I hope, for many generations; and I trust that we shall be able to begin the work of a confederation for the defence of the practical Catholic interests in this country, and possibly to enable the hand of fellowship to be held out to all federations in the future and associations in other countries, and thus to bring about a world-wide organisation of Catholic defence."

ON THE ADVANTAGES AND UTILITY OF THE CATHOLIC FEDERATION

By JOHN HOBSON MATTHEWS. Read by Mr LISTER DRUMMOND.

Catholic unity now religious only.—The Catholic religion is the only one in the world whose adherents are absolutely united in

religious belief. It is probably at the same time the one whose adherents are least united outside those limits. Every Protestant sect, while it does not even pretend that its members are one in faith (unless in a most nebulous sense), yet takes great pains, and successfully, to weld them into secular unity.

The Catholic Church is composed of men of all nationalities, every shade of political opinion, every grade of social position, every degree of mental attainments. These all kneel side by side before God's altar, in the supernatural unity of the Faith—that unity which our Lord implored for His Church, and of which, in consequence, not all the powers of evil can deprive her.

Were the profession of the Catholic Faith confined, like the religious opinions of a Protestant denomination, to persons of a particular nationality, of one grade in society and culture, or of one school of political thought, Catholics would coalesce as naturally and as intimately in secular life as do their Anglican and dissenting fellow-countrymen.

Secular unity also desirable.—When our Lord prayed, and so secured, that His Church should be one, it was her unity in spirituals that was the object of His desire. His holy will was that the members of the Divine Society which He was founding should believe all that He had taught His apostles, and adhere to the See of Saint Peter. It was, I suppose, no part of our Lord's petition that His followers for all time should be of one mind in secular concerns, however important. Still, when we bear in mind the social solidarity of the early Church, and the unity of her public policy in the face of anti-Christian governments, we can hardly regard secular oneness as alien to the Church's highest life or as immaterial to her best interests.

It is notorious that this Catholic unity outside the realm of faith has been non-existent for many centuries. There were some valuable remains of it in the Middle Ages, thanks to the powerful influence then exercised over all Christendom by the popes; but the rise of the modern spirit destroyed the last traces in the sixteenth century. In this country the disunion of Catholics in temporal concerns reached its most disastrous depth, strange to say, during the worst period of the penal

laws. As if all the powers of darkness were let loose together upon the afflicted Catholics of England and Wales, internal dissension, on points arising out of the conflicting jurisdictions of the archpriest and the regular superiors, distracted the persecuted remnant of the faithful, and divided even the confessors languishing in prison.

Catholic Emancipation brought about no immediate secular and social unification of the faithful in this island. There was even less temporal unitedness than there had been sixty years before, when all British and Irish Catholics were Jacobite Tories. Political exigencies now drew a section of our people into the Whig camp—a prelude to the events which have since divided us into Conservative and Liberal, Unionist, Radical, and what not.

So matters stand to-day. We meet in church, and our pulses beat as one when we hear Mass and approach the Sacraments. We are Catholics, and nothing else. Once out in the street, we are peer or bricklayer, duchess or washerwoman; we are aristocrat or man of the people, English or Irish, units in the various sections into which the children of this world are divided. Our unity, though it has not ceased to exist, is for the time being out of sight.

The evil among men is made, by God's omnipotence, to work out the Divine purpose; and I imagine the lack of unity among Catholics in temporal and secular affairs to be permitted in order that our miraculous oneness in the Faith may be the more strikingly manifest. Here are people as diverse in mind, disposition, tastes and general opinions as it is possible for people to be; yet something is able to unite them as if but one soul pervaded them all. That thing is the Catholic Faith. An object-lesson indeed—a city set on a hill, and that cannot be hid from those who have eyes to see and minds to reflect.

We must nevertheless remember that what pagan Rome said was not, "See how these Christians hold the same belief and worship together," but, "See how they love one another!"

What has been done towards secular unity.—In recent years much has been done, by such admirable organisations as the Catholic Truth Society, the Guild of Our Lady of Ransom, and the Catholic Association, to bring Catholics together outside

the four walls of the church. An effort in this direction was initiated on a larger scale before the end of the nineteenth century, when the South London Catholic League was formed in the diocese of Southwark, for the defence of Catholic interests in national and municipal politics. The great success of the League led to the formation of a similar society for London north of the Thames.

The Catholic Federation.—In the year 1905 the present Archbishop of Westminster, with the assistance of a few energetic priests and laymen, set on foot the Westminster Catholic Federation, with objects similar to those of the Southwark League. At first confined to Westminster and half a dozen parishes around it, the Federation rapidly spread over the wide and densely populated area controlled by the London County Council, then to the boroughs and urban districts on the fringe of the metropolis, and has now extended to towns and missions in distant parts of England and Wales.

Its constitution.—Each unit of the Federation is a mission branch either self-contained or subordinate to a borough branch, and is immediately controlled by a committee, whereof the mission rector, or a leading layman in a borough, is the chairman. The chairman, vice-chairman, honorary secretary and honorary treasurer, together with the rest of the committee, are elected at the beginning of every year. The committee meets monthly, or when specially convened; and a general meeting of the branch is held two or three times a year. Each member pays one shilling per annum to his treasurer, and receives a card of membership with a copy of the rules of the Federation.

The supreme governing body of the Federation is the Central Council, which meets every month at Westminster, and is composed of about two hundred representatives from all the branches, namely, the chairman, vice-chairman, secretary and treasurer, with two other members annually chosen as delegates by the branch. The Council is presided over by a chairman, or vice-chairman, assisted by two honorary secretaries, clerical and lay, all these being annually elected to their several offices. The Archbishop of Westminster is the President and head of the Federation.

The hub of the wheel is the Executive Committee of the Central Council, consisting of about twenty-five members, yearly chosen from the Council. It is presided over by the Chairman of the Council, assisted by the two secretaries. It draws up the agenda for the Council Meetings, and decides points referred to it by the central body.

The Council, the Executive, and the Borough and Mission Branches from time to time appoint sub-committees to deal with special subjects. One of the most important is the London Confederation Committee, formed of members of the Westminster Federation and the South London League, who meet together to confer on points touching the Catholic interests of the metropolis as a whole.

Such being the constitution of the Catholic Federation, what precisely are its objects and methods, and what its advantages and utility to the Catholic public?

Its objects.—The Federation's main object is the fulfilment of that great need of which we spoke at the commencement—the unity of Catholics outside the church doors. It aims at consolidating the zeal, the energy, the activities and the powers of all the Faithful in the interests of Christ and His Church, in order that their faith in her teaching, and their piety in her worship, may find a counterpart in a well-directed activity, social and political, on her behalf, wherever her welfare is concerned.

It is one of our maxims, that the Federation has nothing to do with party politics, or with any politics as such. Our organisation concerns itself with political questions only when and in so far as these concern themselves with the religion of Catholics. It matters nothing to the Federation whether the Conservatives or the Liberals be in power; but it matters everything to us that neither party shall make laws interfering with our religious liberty or antagonistic to our Church. No Federationist is asked to dis sever himself from the political party to which his sentiments attach him; but if it happens to be promoting a measure fraught with menace to the Catholic religion, the Federation may call upon him to dissociate himself, *pro hac vice*, from his party, and to vote for a parliamentary or municipal candidate of the

contrary complexion. Such a call upon Catholic loyalty, as opposed to political allegiance, is not likely to be made very frequently; but the occasion will sometimes arise, and the Federationist's fidelity to religion is expected to be equal to the strain.

So much it seemed necessary to state, though the principle will be sufficiently obvious to the instructed Catholic. The man who is a politician in the first place, and a Catholic in the second—he who will be on the Church's side only so long as his allegiance to a political party is not compromised—is not likely to find the atmosphere of the Westminster Federation congenial. Our organisation is, in fact, made up of men, some of whom are devoted to the cause of democracy, while others cling lovingly to the remains of the feudal system, but who are all Catholics “first, last, and all the time.” A Federationist may fix his highest earthly hopes on Home Rule, universal suffrage, the abolition of the House of Commons, or any other attempt to cure the political and social ills which flesh is heir to; but he never loses sight of the promise that all good things shall be added unto them that seek first the Kingdom of God. It is on this sound principle that the Federation unites all Catholics for the service of Almighty God in the Kingdom of His founding; it is with this object that it employs them in daily work in every place.

Its methods.—The methods adopted by the Catholic Federation for uniting its members in this work are manifold. Its motto might be *Nihil Catholicum mihi alienum puto*—no Catholic interest is foreign to a Federationist. A work which at the outset commended itself to the society was the organisation of the parliamentary and municipal voting power of our co-religionists. As a preliminary, the local councils have drawn up careful lists or censuses of the Catholics in each borough or mission. The utility of this measure is at once apparent. For every religious purpose a Parish List, accurately compiled and up to date, giving the name and address of every Catholic in the locality, with a sufficient description to enable him or her to be recognised as male or female, head of the household, wife, child or servant, is a prime necessity. At Ealing such a list was prepared by the Benedictines and

placed at the service of the Federation. The next step is to see that every Catholic voter is made aware of his right to and possession of a vote, and of the manner of recording it. Here will arise the opportunity of selecting a Catholic candidate, *e.g.*, for the Town Council or Board of Guardians, or at least of bespeaking the Catholic electors' support for candidates whose past record entitles them to it.

Its advantages and utility.—The advantages of such work as this scarcely need pointing out. Where we are busying ourselves with the views of candidates in respect of public questions which touch us as Catholics, we are a quantity to be reckoned with. It is no longer safe to ignore our wishes or our sentiments at the bidding of, say, the Protestant Alliance or the Free Church Council. We are listened to with attention; and public men, recognising that we mean business, are likely to see wisdom in complying with our reasonable requirements. We have, above all things, to remember that the future is ours only just so far as we have organised our forces.

Some time ago the Nonconformist and Agnostic leaders of the Trade Unions decided to commit that organisation to a zealous support of secular education. The Catholic members of the Unions stoutly protested, but were not strong enough to prevail against the objectionable policy. This threw them into the arms of the Catholic Federation, which rose to the occasion and has recently formed a Trade Union section for the purpose of meeting the educational difficulty. This important movement, inaugurated by the Salford branch, gives every promise of a successful issue.

It may well be that the anti-Catholic working men were enabled to force the policy of secularism on the Trade Unions by reason of the superior training in public oratory secured to them by their connection with Nonconformist and Secularist societies and clubs. With this probability in mind, Catholics will not be surprised to hear that one highly advantageous department of Federationist work is the formation of debating societies, wherein the clever young men of a mission can learn the art of public speaking, and inform their minds on public issues by joining in the discussions. By this means the Federation is gradually forming a body of intelligent young

Catholics who will be the protagonists of the Church's cause in the near future.

An amateur dramatic club has also lately been formed by members of the Federation, and has given two performances in London, the net profits of which, amounting to no inconsiderable sum, has been given by them to the Federation funds.

Not only are women eligible as members of the Catholic Federation, but they are encouraged to join the borough and mission executive committees. The Federation has no idea of depriving itself of the incomparable benefit to be derived from the co-operation of the Catholic woman. Like the Church at large, our society recognises and keenly appreciates the value of the work which woman—and in some ways she alone—can do for the Catholic cause. The feminine side of our organisation is not as yet fully developed. It is to be hoped it soon will be, for, when it is, our power for good will be more than doubled.

By fixing the minimum age of admission to our ranks at sixteen years, the Federation has secured the Catholic youth of the country for its service—and it has done wisely. It is only by interesting our young people in the questions of public polity with which the Church is daily confronted, that we can educate them for an active share in Catholic life. In the Catholic schools and at home our children learn the faith, morals and practice of their religion. In the Federation they will acquire a knowledge of the Church's needs in the sphere of mundane affairs, and apprehend the many ways by which they can help her in her struggle against the ever adverse forces of the world. What ideal can be more ennobling for a young man, what higher and more elevating ambition could be set before him, than the ideal of Christ's spotless Bride, the Church of the ages, and the ambition to be her true knight?

The Catholic Federation may be said to be founded on three considerations:—

1. That the ancient commonwealth of Christendom, so far as its social, national, and international structure is concerned, has disintegrated in the atmosphere of the modern State.

2. That the Catholic Church is the one and only hope for the security of Christian civilisation against the forces of irreligion and anarchy.
3. That the Christian cause can only prevail (as it must prevail) against those enemies by means of a strong and widespread organisation of Catholics, clergy and laity, men and women, irrespective of politics, position, or attainments.

Such an organisation the Federation aspires to be—and, with the blessing of God, will be. Certain obvious difficulties beset the way of the men who founded it; but they were no sooner grappled with than they were overcome, and the gloomy prognostications of doubters have been falsified. The political obstacles, the social barriers, which some thought insuperable, have been triumphantly surmounted. People who supposed that Catholics could never be united outside the church gates, now see this marvel accomplished by the Catholic Federation.

Its extension and prospects.—The progress of our organisation, which is so steadily and surely advancing in England and Wales, bearing in its train such promise for the future of Catholicity in this country, need not—it is to be hoped will not—be confined to the British Isles, nor even to the British Empire. How great is the need for Catholic organisation on the Continent we may see by what the newspapers tell us daily about the internal affairs of France, Italy, and other countries. The unification of Catholics in secular concerns seems to present difficulties abroad to which those encountered in our own land are trivial by comparison. Only in Germany and Belgium—perhaps also in Spain—does it seem to be found possible. The apparently hopeless disorganisation of Catholic forces in France and Italy has left the Church in those countries gagged and bound, almost at the mercy of a host of unscrupulous enemies. Their perfect hatred of her is the one principle holding them together in a unity which is a diabolic counterpart of her own. Every Federationist must look forward to a time when our society will join hands across the sea in an *entente cordiale* with our co-religionists abroad, by uniting with Catholic associations formed there for

the defence of our common Faith—of the great international Church of Christ. Already the hand of Catholic fellowship has been extended to our brethren in France and America, and has been grasped with a warmth which augurs well for a world-wide Catholic Federation of the future.

The time must come when the earnest Catholics of every land shall combine—not only in faith and worship, for that unity exists already by Divine provision—but also for action in all things wherein the Church's interests are involved. Several centres of such Catholic activity have of late years sprung into existence in various countries—in England and Wales it is the Catholic Federation. These all seem destined, in God's good time, to unite as one powerful agency for the defence and extension of Christ's own Catholic Church, the one hope of humanity for this world and the next. To be a section of so salutary, so necessary a world-movement, this is the advantage and utility of the Catholic Federation.

The Chairman invited the Coadjutor Bishop of Leeds to deliver his Inaugural Address.

THE COADJUTOR BISHOP OF LEEDS said:—"First of all allow me to congratulate the Federation on the very successful beginning of this Conference. I am glad to see so many here, although it is only what I expected, because I am quite sure that the ideas of the Catholic Federation are taking hold of our people, and I think there will be a great future for the Catholic Federation. I scarcely think it is necessary for me to give you an inaugural address after listening to the paper that has been read. I had not the pleasure of hearing it all, but it seems to me, from the part I did hear, that it puts before us the aims and ideas of the Federation, and gives us what ought to be the true spirit of the Federation. We had the pleasure last night of listening to Father Dowling on the very important subject, the Catholic Defence League. Now, if we understand well and properly the aims of the Catholic Federation, there we have the beginning of the Catholic Defence League. We begin in our own country, and

the Catholics throughout our own country, in each different diocese and in each town, are more or less, through the Federation, banded together in defence of Catholic interests, and so there we have a very important beginning of a Catholic Defence League. I would ask all the members throughout the country to be very open in their minds but at the same time to be very firm in one matter, that is to say, that they are going to be Catholics before everything else. One hears the Federations sometimes blamed on account of actions which may have been taken in various matters, but I think one ought to consider whether they have been fairly blamed. They have acted as Catholics, and they have considered their duties as Catholics before everything else, and in thus acting have been true to their Faith, and after all their Faith and their God come before everything else. The Catholic Federation is a union, as far as it can be—a union of many minds, of many ideas, and many units, that are very varied, politically, socially, and in many other ways, and so we must expect a diversity of opinion among them. But if we bear in mind that before everything else, the Federation is a Catholic Federation, I do not think there ought to be any difficulty about all the different members of the Federation in the different dioceses and in the different towns, pulling together and being united in their efforts for the Catholic cause. Now this brings one naturally to an important matter, which will be duly considered, I believe, during the sectional meetings of the Catholic Congress, and on which I know the Archbishop has very strong ideas. Has the time come for a confederation, for a union of all the federations, so that they may act together as one great Federation? The Leeds branch of the Federation is not a hole-and-corner one, and I think we have done a fair amount of work in Leeds through the Catholic Federation, and we have made our power felt in the city more than once. It is quite possible that what is good for the city of Leeds may not be advantageous for the city of Manchester, and that we in the North may not be under the same circumstances as other places in the South, so that what would be a good thing for the Federation to do in the North would not necessarily be a good thing for the Federation to do in the South. I think one ought to have a certain amount of local liberty, in

all these matters, but no doubt the wisdom of the advisers of the various branches of the Federation will easily be able to see a way out of that difficulty, or be able to see their way to so form their rules that the circumstances of each town or each diocese will be taken into proper consideration. I can only say that we in Leeds welcome the Federation very heartily. The Bishop of Leeds, Bishop Gordon, has always taken very great interest in the Federation, and I think the chief reason why he has taken such an interest in it is because of its Catholic character. You know that the Bishop of Leeds has a very big Catholic heart, and if at times he does speak out rather strongly—and we all admit he does—it is because of his intense Catholic faith, because of his desire and zeal that the Catholic religion should have its home here amongst us. So that is the great reason, because he is so Catholic, that he has welcomed the Federation and is always so willing to do all he can to further its interests. I can only hope that the result of these meetings will be what I may call the formation of the beginning of that Catholic Defence Union of which we heard so much last night. I think it is a magnificent idea, and it really seems to me to be more or less the idea of the Catholic Federation. I am very glad to have been able to meet you all, and to see so many taking a real active part in the work of the Federation.”

THE CHAIRMAN read a letter from His Grace the Archbishop of Boston, U.S.A., introducing Dr Harrington to the Congress. He then invited Dr Harrington to address the meeting.

DR HARRINGTON said:—“Brethren, I prize the privilege highly of bringing to you the greetings and the best wishes of His Grace the Archbishop of Boston. Archbishop O'Connor did me the honour to request that I should extend my mission to Belgium, so as to be present at the opening of this first Congress of the Catholics of England. My first thoughts were those of congratulation as I saw that inspiring procession pass through your streets yesterday, and as I listened to the words of wisdom and counsel and guidance from His Grace the Archbishop of Westminster, and witnessed the enthusiasm of the lay people of England at that grand meeting last night, my heart

beat warmly for our brothers in the Catholic faith of England, secure in the belief that before long we would indeed be brothers brought together by partaking of the Sacred Body and Blood, which is given to no other community in the world to partake of, which makes us one blood and one flesh no matter under what flag circumstances and conditions may have placed us. A brief reference to the history of the Catholic Church in England and in America convinces us of the appropriateness of a report from that child to its mother in this country. Did time permit and did the occasion lend itself, it would be indeed a pleasure to me, and I feel it would be a source of great edification to you, to learn of the great progress of the Catholic Church in America. To-day under the stars and stripes there are 22,000,000 of Catholics. Fourteen millions are in the States, and the fortunes of war have brought to us the difference between the 14,000,000 and the 22,000,000. In the old Puritan State of Massachusetts, where I was born and from which I come, Catholics predominate to the extent of 69 per cent. Nearly everyone of our large cities is ruled to-day by a Catholic, mostly from your side of the Atlantic. I would delight to tell you of the 3,000,000 Catholic men and women bound together by Federation, as you are, who are achieving wonderful success not through politics as such, but by the force of their example, by the unity and forbearance which they are exhibiting. I would like to tell you of the 300,000 Catholics enrolled under their banner of Columbus; true knights of the Church, who, without one word of politics, have already succeeded in establishing the 12th day of October as a legal holiday in five of the States. I would like to tell you of the 500 odd papers and Catholic periodicals printed in twelve different languages, of the more than 16,000 priests, the orphan institutions, the St Vincent de Paul Society, the Catholic Truth Society, the Women's Catholic Alliance, and other kindred associations all doing in their own particular way the grand work for which we unitedly stand. But the lesson which I would bring to you particularly is one of more personal interest to you, because it demonstrates to you in a way what can be done, no matter how strong the feeling of non-Catholics against the Catholic Church may be. In Massachusetts that chasm has been narrowed and to a great

degree filled up, and the old Puritan and the new Catholic are coming to understand each other. They are coming nearer and nearer together, and in the century, the close of which we have just celebrated, we have witnessed one mission grow into 1000 churches; we have witnessed the multiplication of those 2 priests into 2000, and 1 bishop into 8, and the few faithful souls who were so oppressed by Protestantism and by Puritanism number to-day in Massachusetts 1,130,000. And the work of the Church has kept pace with the growing number of its children. Our orphans are well housed, our unfortunates securely protected, and the sick, whether in institutions, in hospitals, or in houses, have the Blessed Sacrament at their very door; and on all sides there is a grand forward movement for the good of the Church, and we are blessed as you are in having an able leader, whom we are willing and proud to follow. As I listened to those words of counsel of your great Archbishop yesterday, I could not but feel a sense of gratification that the Catholics of England have such a leader—a man who not only sees but acts; a man who not only can foretell, but with almost prophetic vision is able to see and to avert dangerous pitfalls for you. We glory in the great Archbishop of Westminster. We know that from England must come the real lead. Germany has its wonderful organisation, France is organising unfortunately a little late, America has organised, but to you men of England we look for guidance. From your shores first came that great outflow from the Church, and it is no longer a question of conversion, or perversion, but a question of reversion to the old Mother Church; and as we study the doings of your Houses of Parliament of last week we feel encouraged that the tide has turned, that people are thinking, that people are studying, and that once they begin to perceive the light, the light will be shed more abundantly upon this island. Here, as in America and in Germany, the problem which we have to meet is that of Socialism, and to see a Congress of this sort meeting in a great manufacturing town such as Leeds is sufficient guarantee that the Church sees that its working men must be reached and educated in order that we may have unity, solidarity, charity, and forbearance. These are the foundations upon which must be built the unity of the Church.” In conclusion, Dr Harrington

expressed the wish that the Congress would achieve lasting good.

On Saturday afternoon the following papers were read:—

THE ATTITUDE OF THE FEDERATION IN REGARD TO ELECTIONS

By THOMAS WRIGHT.

The Catholic Federation of England is by its constitution a non-political organisation. Its membership embraces Catholics of every shade of political colour as of every social grade. However much branches of the Federation may vary according to local needs, their differences are merely accidental; in essentials they are identical—their non-political character. And to the least observant it must be evident that a total absence of interference in party politics as such is a necessary condition of the strength and solidarity of the Federation. Whatever success the Federation has achieved during its short life, whatever hope we may entertain of its success in the future, it has been and will be due to the respect paid by the federal movement to this most important rule of its constitution. By this, however, is not meant that the Federation has nothing to do with elections. Both in the framing of laws by the Government—and this irrespective of the political party in possession of power—and in the administration of laws, whether by the Government or local authorities, Catholics have witnessed their rights offended against, so that the demand that the Federation should summon all its power and influence for protection and redress is true and real.

“The education question, the bogey of secularism, the Royal Declaration, and other disabilities—these are the main points with which every federation will be concerned, and I think they are important enough to justify the existence of the Federation. The Federation is not an aggressive movement. What, then, is it? At the present moment it is largely, almost entirely, a work of legitimate self-defence.” These

words are a quotation from a memorable speech of the Archbishop of Westminster, delivered at Hull in the February of 1909, and they not only provide the Federation with the sanction of authority for the policy hitherto pursued by the various branches throughout the country, but they define in clear, unmistakable terms for the antagonistic and the unsympathetic what is the duty which the Federation must unflinchingly endeavour to perform on behalf of the cause of religion and the well-being of the Catholic citizens of England.

To take part in elections, then, is, for the Federation an absolute necessity, and, despite any interpretation politicians may give to the intentions and motives of the federationist, he may comfort himself, that between defending Catholic rights at the election booth and advocating and assisting a political policy there is a clear and undeniable distinction, even though it be imperceptible through the coloured glasses of Toryism, Liberalism, Nationalism, or Labour. Nevertheless, when we come to consider the attitude of the Federation in regard to elections, I confess straightway that we are face to face with a subject of exceeding delicacy. To know one's duty is one thing; quite another thing is to determine the best course to follow for its fulfilment. Some will be all for caution, others for activity: by some activity will be regarded as temerity; others will look upon caution as timidity. For my part, I believe that the present attitude of the Federation should be an amalgam, consisting of the mercury of activity and the metal of caution. We have a magnificent organisation, let us not endanger it. We have a great objective, let us pursue it with the most telling effect. In the gauging of our strength we should take note of our weaknesses. And the Federation has weaknesses. If the basis of the Federation is strong enough for the superstructure of Catholic unity, it is to be remembered that as yet we have little more than the bare foundation. The Federation has a long distance to travel before it will be able to attain to the fullness of practical unity, and the way is beset with obstacles and pitfalls. There are perils within as well as perils without. No one of any experience needs reminding that amongst the chief dangers of a youthful organisation is its youthfulness. The enthusiasm

and optimism of youth—excellent qualities though they be—have not infrequently resulted in serious errors and indiscretions, and it behoves us to guard the Federation against overreaching itself, and thus crippling its power, perhaps for good and all.

In elections, therefore, federal activity should be tempered by a wise caution. Brave regiments have had to wait for reinforcements before venturing upon battle, without the slightest stigma being attached to their enviable names, and a tardiness on the part of the Federation in striving to protect a principle, when the conditions and circumstances over which the Federation has no control outnumber its forces, cannot be construed as a sacrifice of principle. With these general remarks, I will now venture to address myself to the attitude of the Federation towards parliamentary and local elections.

Local elections, *i.e.* municipal elections and the Poor Law Guardians' elections, afford little difficulty. Here the political danger, if existent, is not usually formidable. Hence, any injustice and unfairness to Catholics are regarded by every Catholic as a direct personal affront against his individual rights. Under these circumstances the Federation has an easy course, and, so long as it adheres to its avowed purpose, *viz.*, of participating in elections only so far as the interests of the Catholic community demand, confidence will naturally beget combination. Let the test of printed questions be put to candidates, let the candidates themselves openly declare their support of or opposition to Catholic rights, and the Federation can rely on the unity of the Catholic vote. The problem, however, is not without a rider. Should the Federation assist a Catholic candidate who stands opposed to a non-Catholic, whose favourable dispositions are beyond question? In Guardian elections there can be no hesitation about the reply. No one ordinarily understands the needs of the Catholic poor and sick like a Catholic, and the support of Catholic candidates, whether progressive or moderate, should be thorough and whole-hearted.

But in municipal elections the answer is not so apparent. Yet, personally, I hold in favour the opinion that an ardent advocate of retrenchment in local expenditure should, as a

federationist, be ready to risk a rise in the rates for the sake of supporting a Catholic progressive or labour representative, rather than lose his services upon the Council; and would it be asking for too wide a breadth of view on the part of the Catholic trade unionist, that under similar circumstances he should espouse the cause of the Catholic master or capitalist? It is directly to Catholic interests to have Catholics holding positions upon public bodies, and it is, in consequence, the business of the Federation to see to it that Catholics seeking public honours should have those honours conferred on them.

It is with parliamentary elections, however, that the greatest diversity of opinion will arise. The education question, were all other troubles already dead and buried, is still as living as ever, and no problem of life seems so obstinately to defy solution. And the Federation holds the interests of Catholic education paramount. The bishops at the last General Election permitted no minor issue, however great in itself, to be confused with the education problem. It involves so fundamental a principle that an adverse solution would be nothing short of a bloodless persecution, and the Catholic community would be thrown back to the bitter struggle for existence of half a century ago. The bishops, in duty to their responsible office, cannot allow a cause so vital to descend to the arena of politics: with them the question of education is solely and purely principle, and not politics. And the Federation is with the Episcopacy heart and soul. But now the Federation sits tête-à-tête with the Irish Party. The Nationalist policy has a great number of supporters, and the Catholic body is divided. The difficulty which confronts us and which must be settled may be briefly stated thus:—Does the Irish political policy involve a danger to the religious principle of Catholic education, and, therefore, is there sufficient justification for the Federation to assume an attitude of opposition? As a federationist, I declare my firm conviction that the matter is for the Episcopacy to determine, and not for the Federation. Were there any real grounds to think that the Irish policy were a menace to the Catholic principle of education, we should have seen our authorities have recourse to other methods than those hitherto

adopted. Surely no one is in need of proof that the Nationalist Party hold sacred the cause of Catholic education. Praise, great praise, but not at all too lavish, has been bestowed upon the Irish members for their stalwart defence of the educational interests of our children. Despite Mr Redmond's assurance that the Nationalist Party is a political party, working for political ends by political means, no fair-minded federationist is able to pretend that their influential services will ever be withheld from the sovereign principle of Catholic education. The clear duty of the Federation is to give its complete allegiance to the Hierarchy in their endeavour to uphold the Catholic education principle above all others, and it would be most reprehensible were the Federation to attempt to steal a march upon our leaders and to press forward in advance of them. Up to this present, the Federation has received no authoritative instruction to enter the fighting line in parliamentary elections, and indeed I doubt if our willing forces can yet be considered ready. However, it will be time enough when the bishops of the province shall give us the word of command. If, on the other hand, it shall happen that a bishop shall, in behalf of Catholic education or any other Catholic interest, require the services of a branch of the Federation within his jurisdiction, then, obedient to his voice, let the branch undertake all within its power to his bidding, but not more than his bidding. And even yet a word of warning:—Power which is tactless is waste of energy, and, worse than weakness, may do incalculable harm. If at any time prudence were demanded of any organisation, it is now demanded of the Federation. The Federation has its future before it, and to live for the present unmindful of the future is the height of un wisdom. Zeal is desirable to the largest and fullest measure, but not to overflowing, and federal activity in parliamentary elections, whether general or bye-elections, will always be secure when the prudent judgment of proper authority is prudently followed. In so delicate a situation as that in which we find ourselves, it is impossible for me to discover any other secure course. If the Federation will but move with caution, harmony will at length prevail, but, push rashly into spheres into which we have no claim even to set a foot, and jarring discord,—

suspicion, distrust, friction, bitterness,—the echoes of which may reverberate through decades, will crash upon our ears, rendering unity in the Catholic ranks still impossible when unity should have been long established.

But the discussion of my subject is not ended. Indeed, in view of the importance of the point I now venture to raise, I regret that my remaining space is so limited. "One of the most serious of difficulties," wrote a friend to me some little time ago, "which the Federations have to face is the tendency to regard party politics as the only possible field for public action and social well-doing. The political differences which tend to hamper the work of our Federations would sink to insignificant proportions were it seen that the Federations have a great Catholic social mission which transcends party politics." Such experience as I possess leads me to a total agreement with him. Catholic unity in matters pertaining to the religious and civic well-being will come eventually by means of social action organised on the basis of the religious unity which we already possess, and I believe by no other means. Such barriers to consolidation as politics place in the way of the Catholic community are no more than a stone wall to an Alpine precipice, in comparison of the difficulty which arises from the social question. Politics at most necessitate a standstill; the social problem, unless promptly tackled and rightly solved, means a retrogression. The essential work of the Federation at this moment is not elections, but the regeneration of our Catholic poor. Some may deem all this noise about social reform as an empty clanging of cymbals. Cardinal Vaughan's speech at Stockport, 28th August 1899, however, should have aroused all to the fact that the encyclical letters of Leo. XIII. had as true an application to the Church in England as to the Church in France or Belgium, Holland or Spain,—the Church in Germany had already proved herself the forerunner of the great Pontiff's social apostolate,—and yet to a very large degree the warnings and advice of pope and cardinal have been disregarded. I do not for a moment imply any neglect, for developments must be gradual, and no doubt the time was not ripe for social action. Nevertheless, the fact remains that the social question was a real, actual, and urgent question for many

years prior to the Stockport address. The object of the Federation is not merely defensive; it is likewise, and I should say to a greater extent, constructive. "In my opinion," Archbishop Bourne has said, "if a Federation is to last and to be of permanent value, it must have an educational influence formative of Catholic opinion in the great questions of to-day." Construction goes further and lasts longer than defence, and in truth if defence were the main object of the Federation, nothing can be more simply evident than that our defence will be the stronger the more we endeavour to build up our Catholic forces. But the aim of the Federation is to promote as well as to protect Catholic interests. For this purpose the Federation will derive but scant assistance from the political platform. That it will first have to ascend to a higher level is borne out by facts which have long established the truth of Leo's social principles, and which have given eloquent testimony to his far-sighted wisdom. "The science of politics is full of difficulty, its doctrines obscure, its precepts in many points disputable," wrote Mr Devas. "To attain the desired unity of will it is essential that we should abstain from contentious occasions, which may give offence and cause division," is Pope Leo's advice. The prophet had the gratification of living to see the partial fulfilment of his prophecies. Such letters as his "*Quod Apostolici Muneris*," and his "*Rerum Novarum*," had, even before his death, begun to renew Catholic life. "Catholics have derived abundant profits from our writings," he wrote at the beginning of 1901. "The result has been that differences of opinion have partly been removed, partly their acerbity has been softened." Out of the development of social work is unity being gradually attained among Catholics of various countries. The social principles of the Catholic Church—formulated into a programme by Leo XIII.—must be strenuously applied in this country if Catholicism is to avoid being crippled by social disorganisation. Nothing else but "this beneficent Christian action on the people" can save her; adopt it, and she will rise in glory. "Even non-Catholics, urged by the force of truth, have acknowledged that so much must be allowed the Church that she shows herself careful of all classes of the community, and in especial of the poor and miserable." On all hands this



[Rosemont, Photo, Leeds.]

THE PROCESSION OF BISHOPS AND DIGNITARIES LEAVING THE CATHEDRAL AFTER MASS,

Sunday, 31st July.

truth is amply verified. In Germany, Bishop Ketteler perceived that "social questions were more actual and more urgent than political questions." "If we wish to know our age, we must endeavour to fathom the social question," he affirmed. "The man who understands that, knows his age. The man who does not understand it, finds the present and the future an enigma." Should a federationist turn an eye of envy upon the power of Catholic Germany, he must not forget that the present is the natural sequence of sixty years of construction by means of social reform. Again, French Catholics, ignoring the voice of Pope Leo, followed their own whim and sought to protect themselves by political methods. Freemasonry and Socialism have won the day. At length the French Catholics have given ear to the words of the Pontiff. The "l'Action Populaire," and similar associations have accomplished more in their short existence than all the political movements during half a century, and is it not significant that M. Piou, the leader of the Catholic political organisation "l'Action Libérale Populaire," has acknowledged that social reform and not politics must be the basis of his political aspirations? But perhaps the most striking confirmation of the encyclicals of Leo XIII. is obtained from Holland. The success of the celebrated Dr Schaapman was essentially political. Yet Dr Schaapman, though he secured so large a measure of religious and civil liberty for his Catholic fellow-countrymen, left the Catholic body disunited. The Roomsche Katholieke Volksbond of Bp. Caspar Bottemanne, and M. W. C. Pastoors, spreading through almost every town and village, bound together the artisans, but the wealthier classes, admitted merely as honorary members, were still apart from the masses. At last complete unity is being established, and how?—by the social reform of the "Rerum Novarum," under the leadership of M. Aalberse.

Construction through social action I again affirm to be the essential work of the Federation. Elections wane into insignificance beside this grand constructive enterprise. Votes we shall have if we can hold the people, but the people will not come to us until we shall have first gone to the people. The apathy and the lethargy with which the Federa-

tion is everywhere confronted will continue and will increase unless some action be taken to efface them. That action will be Catholic social action. By its nature the Federation is fitted for such a glorious work. Our path, moreover, has been providentially prepared for us. The Catholic Social Guild without the slightest danger of interference, will gladly co-operate with us. The Guild will supply the literature; let the Federation supply the work. If clergy and laity are determined, a few years will mean that the federal cause will not only rapidly advance, but that the best interests of the Church will be most effectively promoted. To confine our energies, or even to allow our chief energies to be expended upon elections, will be to risk the well-being, nay the life, of our great movement. To conclude, I would remind the laity of some of the last words of Pope Leo on the social question:—"The path of improvement is better assured and more quickly traversed the more we have the co-operation of leading men with their wide opportunities of effectual aid. We would have them consider for themselves that they are not free to choose whether they will take up the cause of the poor or not; it is a matter of simple duty." Straightforward as are these words, allowing no cavil, condemning all shrinkage from so plain a duty, the late Holy Father places the main responsibility upon the shoulders of the clergy. "In any enterprise of this kind with which the interests of the Church and of Christians are so closely bound up, it is clear the priesthood ought to be throughout concerned, and that it may assist in many ways by its learning, its prudence, and its charity."

I sum up, then, in one word. My answer to the question, "What should be the attitude of the Federation in regard to elections?" is—that the spirit of the Federation be absolute loyalty to the bishops; that its watchword be Catholic social work.

Such loyalty and such work alone guarantee progress, unity, and success.

ON THE VALUE OF COMBINING THE FEDERATION

By JOHN O'HARA, F.J.I., of Hull, Vice-Chairman, Hull Catholic
Federation.

The paper allotted to me to place before your consideration may seem at first glance to be on a question to which a ready answer can be found. It is certainly opportune for discussion on so important an occasion as the meeting together of the Catholic organisations in Congress assembly. Let me before proceeding add my words of gratification to those of others on the advance which this Congress testifies to the strengthening of our position in the country, and the progress that, without doubt, will be the outcome of this important gathering. The effect on future movements in which the Catholic body is interested and in which Catholics take part, will prove the wisdom of the step, and produce good results in directions that, at present, may not have been taken into full consideration. I hope to see the Congress grow in influence and importance year by year, and to find that its decisions and deliberations are looked to as pronouncements of the Catholic body on all questions placed before the judgment of the people. I want to see its influence widen and extend; I want to see it become the focus to which our friends and opponents will look as the expression of Catholic opinion, and to see the results of its deliberations respected, but not feared, taken into account by those seeking the favourable ear of the public, and supported loyally and strenuously by our own people, whose good must be the first consideration in the deliberations and discussions that will take place at the Congress. I wish the Congress God-speed, and a long and useful existence for the greater glory of our religion and the good of our people.

With these preliminary observations I ask your attention to what may be a dream as to the future, which I will place before you in as agreeable and interesting a form as I can. The subject matter does not give scope for a paper likely to keep you awake. It is rather on the heavy side, and an address of that nature is the writer's difficulty.

What, in a pointed question, is the Federation? Is it any greater or any more than an additional organisation to those already in existence? What are its functions—what object has it in view?—to use an Americanism, “What use is it anyway?”

Now I am going as a start to claim for it that it is at once the noblest of all the organisations that exist in the Catholic body of this country. And I am going to add to that statement that it is in its constitution the most democratic and free institution that could be found anywhere. With these qualifications it can and will become the centre of Catholic thought on questions of the day, the promoter of Catholic interests in the life of our cities and towns, the arbiter when a combined movement is required amongst Catholic electors, the educator of the older and the younger generation of Catholics in public life; the defender, when assailed, of all that is dear to us; and the medium through which in days that are to come, training and education on the Catholic aspect of questions that are now close upon us, will be derived.

Do I claim too much for the future of the Federation. It is but an infant at this moment, but a youngster that has within it power of lung and limb that ere long will assert its position amongst the deciding forces of this nation. I look to its sturdy manhood, to its future of promise, to the time when to be a Federationist and to have taken part in its early struggles will be the sign by which we will know each other.

The Federation should, however, be everywhere—should be so general that our people can feel that there is in existence one organised body that can influence movements in every part and in every direction throughout the land. An attack in a small country parish, on some Catholic school say, is in principle as vitally of interest as a big struggle in a larger centre. Now the Federation, and the Federation alone, can start a general movement in support of the little brother in, say, the West Riding. The little brother of the Free Church Council can pull the strings throughout the land to effect his object. And is not our little brother in the West Riding as dear to us, that we should let him feel that he has a power at his elbow. Why, one man sitting in a little office in London can pull the

strings throughout the country to prevent justice being done in regard to the Royal Declaration, and make it appear that the country is in arms against any change, and another man in the smoking-room of a big London club can start an agitation and appear to move the country on Belgium and the Congo, without ever leaving the chair in which he takes his ease. I have seen the working of these things, and of what one man can appear to accomplish when he has at his fingers a network of organisations throughout the land. We want such a network in the Federation movement. Let it be that as the result of this Congress we will bring that network into existence, and find how it can be used and utilised to the advantage of the Catholic body in the days that are to come.

I have seen the curl of lips and the sarcastic smile, the coolness and the iciness of some people when the Federation is mentioned, the kind of "Well, what use is it anyway" expression, when you speak of the Federation, and I wonder to myself whether such people ever think that the Catholic people of this land are worth organising. Do they realise that they are alive, living in a community alien from their thought and object in life? Do they imagine that Catholics even in free England can go on for ever living in that subdued resignation that persecution has placed upon them, that there may not come a day, and perhaps soon, when an organised Catholic body will be the difference between our rightful position in the country or probably a bitter persecution? Do they like to see Catholics organise or be sociable at all? The day, in my opinion, for empty smiles when advance is suggested, is past. The only man and the only organisation that lives to-day has to have an unfailing supply of vitality, has to impress rather than supplicate, and requires to be closely in touch with the progress of movements where there must inevitably be conflict. Such an organisation can and will the Federation become.

Now, Mr Chairman, I have answered my four questions propounded at the beginning, and perhaps you think it is about time I started with my paper "On the Value of Combining the Federation." You may see that before we begin to talk about combining anything we must first have the material, even if it be to turn flour, and yeast, and water into bread. So I have

set up for you some idea of the Federation, its work and its usefulness, and laid a basis whereon we can begin to consider combination. I take up the position most strongly that half the usefulness of the Federation will be lost, unless we have established a combination in the form of confederation for the whole country. More than anything else the Federation is a lay organisation, and it is necessary for men to meet and discuss questions with their fellows from all parts. Isolated, diocesan, or whatever area you may circumscribe for combination would be only part of the scheme required. The Federation must be National. I do not place much importance on how the details of the Federation are worked out, but the membership, it must never be forgotten, has to be found amongst the laity, and our bishops and clergy cannot find anything more helpful than to have an organised body of Federationists in the diocese or parish.

Why should we combine the Federation? Union, combination, amalgamation, call it by whatever word you like, is strength. It is the age of combination. In nations, in finance, in commerce, in every walk of life, you see the contents bills of the newspapers proclaiming "Amalgamation." We therefore want to combine for strength and influence.

We want to combine to produce a Catholic social life throughout the land. Did you ever experience a change into a strange town and strive to find friends amongst your Catholic brethren. If not, just give it a trial, and your greatest lesson will be the discovery of the almost entire absence of sociability or encouragement. But mark yourself as a Federationist, and let the Federation be doing its work in proper form, and you at once drop into a life that you know amongst people with the same aspirations and aims as yourself, and your interest in the place has at once a centre and an object. If I may use a simile that fits, I would liken it to a brother Mason dropping into a Masonic lodge in a strange town, where the brotherhood of the body give him a homely welcome. So should the Federation prove itself in the Catholic social work that now urgently calls for doing in this land of ours.

We want to combine for educational purposes. Why should not the Federation interest itself in the young people

and their future? Why should it be that only organisations like the Young Men's Christian Associations and Young People's Institutes take the lead in providing for the educational side of life, by night classes and lectures and in other ways? Is it that we are deficient in the qualifications required for such undertakings, or are we become so easy-going, or lost the touch and interest in improving the material and social position of our young people? In Hull we are making an effort in this direction, and the promise of support is very favourable indeed. We must take this question in hand and afford opportunity for improvement, so that our youths may be fitted for something better than errand-boy life. Members of the Federation can either provide openings for youths or can use influence to get them into positions where opportunity for advancement will arise, and open the way to something better in life than is now offered. Our youths have the brain and many of them the intellect to rise to high position, but it is the first start that fails to come their way. We want a brotherhood amongst Federationists to open wide the door of life to Catholic youth, but first and foremost to see to it that they are fully equipped for positions into which they can be placed. In this direction the combining of the Federation would give opportunity for comparing notes, for discussing schemes and methods of action, and there could be no greater or nobler purpose aimed at. Let Federations therefore combine and take up this point, and in a few years the reward will come in work accomplished.

We must combine to face the social and national issues that are before the country. We require unity, strength, education—force in the form of one movement, one action, one policy—to guide our people in the right path on matters both religious and national. The unrest, the agitation, the work of preparation for a crisis in national affairs is all in an anti-Catholic direction. I do not say we should enter largely into current politics; I hope the Federation as an organisation will register the determination to keep clear of the field of politics. Yet our people are deeply affected by the changes that are in course of development. Look where you may, survey the condition of things in any country you care to choose, and you find

movements that are tempting our people out of the true Catholic principles. The Federation must either guide on these matters or perish. If it perish, there is no other organised Catholic body to which the people can appeal for guidance. Therefore I hold the Federation has a duty before it that will test its existence and its usefulness. But nowhere must it be permitted to fall into a condition of lethargy or become the mouthpiece of a clique. The best minds in each district must share in its work, be active in its encouragement and support, and act as Catholics ought to act in loyal co-operation for the good of the Catholic cause. Combination for this end is absolutely necessary, for freshening, invigorating activity can only come from the feeling that no one branch is acting alone, but in co-operation with a larger, a wider, and a powerful organisation that exists and moves in every place.

We want to combine to have our position and standing asserted (not unreasonably) in the affairs of the nation. We are not alone, the 2,000,000 or thereabouts of Catholics in the British Isles, but we are part of the greater 12,000,000 Catholics in the Empire. Though in the centre, we are the least considered of any.

By combining our forces here at home we strengthen our position, and show to Catholics in other parts of the Empire that we are no longer content to be a weak-kneed portion of that vast multitude of 12,000,000. As we submissively allow ourselves to be trodden underfoot, so colonial Catholicism suffers with us. For, being in the heart of the Empire, the strength of others will be judged by our attitude at home. We have submitted to scoffs and scourgings, to being overlooked and derided, long enough. We are kept out of public life in a fashion that would rouse the feelings of any but a fast-decaying oppressed race. Let us be up and doing! Public life is not the monopoly of those who to-day are grabbing every position obtainable. Catholic manhood needs to assert itself and determine that the door to public life and public office shall be no longer shut to any citizen, though he be a Catholic. We are given emancipation on sufferance, because emancipation does not mean that we can share in the government of our country, or even of our cities and towns, unless we assert our own man-

hood. The change can only be made by a united and general effort, and by the influence that combination brings in its train. Let Federations therefore combine so that there may spread in the land a feeling that Catholics are as worthy of public support and as capable of public work as any other class of citizens. Public sentiment admits this, but public action has yet to be moved in the direction of overcoming the obstacle that the electors are influenced against supporting a man because he is a Catholic. Freedom is the watchword of this nation. At present it is a narrow and prejudiced kind, and we can only bring the public to realise its true meaning by a policy in which the combined Federations can keep our claims to the front. Catholics in other lands have won their position and power from conditions very much less favourable than face us to-day, and it will be to our lasting confusion and shame if we do not apply the opportunity that now exists in the Federation in winning that justice and right to which we are entitled as citizens of this great Empire.

So far for combining, and what can be usefully effected. I have refrained, and I still do so, from outlining any scheme by which this object shall be brought about. The practical difficulties in the way are few, details are a mere matter of arrangement, and a workable scheme would not be difficult to produce. The Federation has had its difficulties, and will continue to find them even under a scheme of combination. I want you to feel that the Federation has come to stay, notwithstanding all the criticism to which it has been subjected, and the coolness with which it is received in some quarters. But as an isolated organisation its future is uncertain; it is only in combination that the necessary stimulus will be supplied. We live in strenuous days; it is the age of congress and conference; yet it is the congress and conference that strengthens the weak link, that gives heart to the isolated sections, and that suggests the directions in which usefulness can be most effectively sought. If I may use another simile that is not inapplicable, it is the age of advertisement, and the bigger the splash the larger the result. We have been too much afraid of making the splash, so far as the public life of the country is concerned.

The time is one for awakening, or we shall find ourselves

without influence, without organisation, our people a prey to any street-corner orator who pours out quack nostrums for the improvement of mankind. The combined Federations can lead, train, and guide the people safely, in the confusion of thought and opinion that prevails. The organisation has therefore a great work and a higher duty before it, if only Catholics can be brought to think of it in the true light, and consider what it can and what it must effect to justify its position as the great organisation of Catholicism in the land.

The power that has been achieved by Catholic organisation in Belgium and Germany is not beyond our aspirations in the future. In those countries it has been the work of years, the determined object of a people with a mind and will that faced and overcame difficulties. And the result to-day is evident in every public movement in either of those countries. Had the Catholic manhood of France been organised into a solid body, and Catholic thought and training given the opportunity, I venture to say the position would have been very different to that which now presents itself. We have these lessons before us, we are witnesses of their power in some lands, and utter overwhelming chaos as in France, and it is upon our shoulders to remove the errors, and accept the advantages and benefits that we gather from the different courses of action.

Take these few thoughts home with you to your branches. Develop them, criticise them, discuss them as you will. I want you to bear in mind one single fact that will strengthen and support you even in days of discouragement, and that is, that with the Catholic body in this country things cannot continue as they have been; that, to use a familiar expression, "we must get a move on," or we will be submerged and robbed of any claim to consideration in the struggle that to everyone is so evident between opposing ideas and policies now gathering strength for the combat in this country. Think the matter over seriously, consider what we may become if we have the will to move solidly in combination, and if you do this honestly and justly I have no fear of your deserting the Federation, or failing to realise that in combination alone the future can be faced with courage and hopefulness.

On Monday morning, August 1st, the CHAIRMAN (Mr D. A. CRUSE, M.A.), in welcoming His Grace the Archbishop of Westminster, said:—"Your Grace, Right Reverend Fathers, Ladies and Gentlemen,—I think it is one of the kindest acts that His Grace could perform, when, overburdened with countless engagements, he consented to come to us first thing this morning. I believe that in this room at this moment there are representatives from some twenty cities and towns—from London in the south to Durham and Newcastle in the north, from Chester in the west to Hull in the east—and I am sure that all of us here present are sinking the idea of separation of town and district and every other consideration in order to give His Grace a Catholic welcome. His Grace possibly will now honour us by saying to us some words of encouragement."

HIS GRACE THE ARCHBISHOP OF WESTMINSTER said:—"Rev. Fathers, Ladies and Gentlemen,—On looking at the programme again this morning I see I am put down to give you an address. I do not propose to do anything in the nature of giving you a formal address; first of all, because I have not had time to prepare anything in the nature of a formal address to you, and secondly, because probably what I have to say can be best said in the form of simple remarks on certain aspects of the Federation question in which you are all so much interested. I need hardly tell you that this Federation movement has been before my mind for a considerable number of years. Almost the oldest form of Federation, such as we are conceiving it now, was that which was set on foot in the Diocese of Southwark, a great many years ago, in the form of the Catholic League of South London. I allude to that because I think it would be a great pity were we, any of us, ever to forget the very large part which the late Bishop Butt took in all this social work. He was a most quiet, retiring man, as you know, but always ready with his words of encouragement, whenever any idea was put before him, and many of the most important movements that we have had in hand at the present day in the Catholic Church in England undoubtedly owed an immense deal to the sympathy and to the advice which he gave in early days when the number of those who were thinking about these questions was

comparatively small. And he not only gave encouragement, but as soon as he believed that his own self-effacement would help on the work, he never hesitated to take a second place. I remember that so well in the case of the Catholic Guardians Association: that would never have come into existence without his help; but as soon as it was passing out of the Diocese of Southwark, he insisted upon giving up the Presidency of it, so that it might belong to the whole country. Then I need not say how very often, after I became Archbishop of Westminster, I perceived the great necessity of some form of federation, some means of bringing Catholics together in the defence of the Church, irrespective of their political views and irrespective of their national origin, or anything else, to unite them simply and solely as Catholics. There is, of course, the knotty question which I suppose will never be solved—for the two sides will solve it each in its own favour—as to whether Westminster or Salford began first. I think it may perhaps be true to say that while we were carefully surveying the ground and seeing what ought to be done before making any public pronouncement, Salford certainly came before the public. I need not say that in a work of this kind, especially in such a complex place as London, it was necessary to go very warily and not to speak publicly before we had made all the necessary preparations; but this idea of Federation was before my mind in Westminster very soon after I passed to the Metropolitan See. However, that does not in the least matter. The honour will be given to those to whom it is due hereafter, and it does not make the least difference. We are only looking to the general good and to see how best that good may be advanced.

“Well, now, let me put before you just four points which I think are of importance in the federation movement of the present time. First of all I would urge upon the Federation to take a very wide outlook of their work, and I say that on account of the warning which I was obliged to give some time ago to the Federations to remember that if they think they are going to exist solely by resisting the attacks which are made upon the Catholic Church in various directions, thank God there will be long periods in which they will have very little to do; and a body that has very little to do very soon dies of

atrophy. So that you must find work not merely of resistance, not merely of a combinative nature, but of some constructive nature, of something that will keep you occupied even when there is nobody to fight against. We should make a great mistake and lead those outside the Catholic Church into error, were we to allow it to be supposed that the Federations are to be set on foot merely for the purpose of defence or merely for the purpose of attack. There is a very large area between those two things in which a great deal of useful work may be done. I say that what I may call the combative area is becoming more restricted in the national field, where one object for which we have been clamouring for so many years has been practically attained; that is the removal of the old Accession Declaration.

"There are two other points to which allusion was made last night. The disabilities affecting Catholics with regard to the Lord Chancellorship of England and the Lord-Lieutenacy of Ireland are disabilities, but they do not come home to us in quite the same way. With regard, however, to the very much larger question of the disabilities affecting religious orders, in treating them we shall have to proceed with very great circumspection. You must always bear in mind that this raises questions which have affected English history right through Catholic times as well as the present time. The whole question of the tenure of property by Catholics is a question which is really the origin of combat between church and state in many parts of the world at the present day, so that any public pronouncement on that point would have to be most maturely considered.

"Then no doubt you will have the combative area still left in municipal politics from time to time. But even making all allowances for the cases in which, whether in national politics or in municipal affairs, you have to assert the rights of Catholics to fair treatment, you cannot always be fighting, and it is not necessary that you should always be fighting. Well, now, what are you to do in the meanwhile? Because if the Federations have nothing to do they will not go on, and, as I have explained more than once, while heartily sympathising with every plan and scheme for uniting Catholics in England, I take it that anything at present in the nature of a centre party is impossible,

for the very reason that we have not got enough points in which to unite ourselves as Catholics and to enter into the general political field in England, bringing in Catholics as Catholics in questions where the Catholic Church is not concerned. While it may be possible, and no doubt is possible, in Germany, I do not think it is possible in the conditions of English political life. For instance, the Centre Party in Germany is able to say to the Government practically, 'We want the Jesuits back, and if you do not allow the Jesuits back, you will have no more cannons for your fleet.' That is how the point has come sometimes in the German Parliament. Would it be wise for England ever to take up such an attitude as that in this country? Because I think it would be very difficult for us to persuade our non-Catholic fellow-countrymen that the provision or non-provision of cannons for the fleet has anything to do with the Catholic Church. I say these things to show you how difficult it will be to keep the Federations in being unless they have work to do which is of a non-political character.

"Well, then, what kind of questions should you take up? I trust you will not be offended if I hold up, for example, the Catholic Women's League. That is a body in which Catholic women have united simply and solely because they are Catholics, to do good work of every possible kind, and to unite in a general movement all those who are willing and able to do good work, under the guidance of the Catholic Church, for the general good of the country. They have only been in existence three years, and I think you have been able to judge already what they are able to do. Are the men going to be beaten in that direction? Surely there ought to be an element of work for the men to take up—work useful for men to do and which they alone can do—which will afford an immense deal of occupation for the Federation. I suggest to you, you should take a very wide outlook of the work you assign to the Federation. I have spoken before about the great advantage of having a debating society, because we want men to take part in public speaking. Of course you will remember that in a debate it is a purely academic discussion, and it is quite understood that if you debate such questions as Free Trade and Tariff Reform, if you discuss the question of Bimetallism, relations with Germany, or anything

else you like, you can discuss those things without in the least committing the Federation to any opinion on the subject. It is merely an academic exercise that affords a certain amount of interest to those who take part in the discussions.

“Then one thing I must call your attention to. You see, no Catholic association existing with the approval, and to some extent under the guidance of the Catholic Church, can ever take any public action without thereby to some extent committing the Catholic Church, and I would therefore beg the Federations throughout the country to be very careful not to take public action without some, at least, private consultation with the bishop of the diocese in which the Federation is formed. A little oversight, a little forgetfulness of this kind, might easily lead to complications. A Federation might come forward, for instance, with questions to parliamentary or municipal candidates, or make some public pronouncement or words of protest which might at that particular moment be inopportune, and perhaps the only person in the diocese who has the means of privately getting the information which is necessary may be the bishop, and the federations must be prepared at any moment to take what their bishop may give them by way of advice simply and purely on faith, because he is not able to give his reasons. Of course in my own position that is frequently the case. There have been cases in which I know I have acted in past years when sometimes it was almost certain that I should be misunderstood, because I could not possibly give the reasons on which I was acting; but I trust by this time people will have realised that when I asked them to keep quiet or told them to do something, I was really acting on sound information. That is very important, you see. We are not like those outside the Church, who can speak without responsibility. Once a Catholic association, especially if it has the approval of the bishop of the diocese, makes any declaration, the people regard that more or less as official, and it is a very delicate thing even for the bishop to say anything, because he does not want to give way or to appear to censure those who rightly command his confidence. The Federations do have the confidence of the bishops, and you see the sort of deadlock to which one might easily come. The bishop may feel ‘they are going to commit us to something we

cannot approve, but I do not like to say so, because I may hurt their feelings or make other people suppose that they do not enjoy the confidence which I really desire to give to them.'

"Then you are having the question before you as to what ought to be the unit. I think the closer we can keep to the ecclesiastical organisation in this matter the better. In a diocese you may have any number of organisations, but they ought to be confederated in the diocese, and I think it is the diocesan confederation that should be the unit for the national confederation. I do not know what word exactly to suggest for diocesan confederation if you have various associations of different towns, but there ought to be some sort of inter-federation in the diocese itself, and the various local bodies in the diocese thus united together would form the unit for the confederation of the whole country. There may be arguments against that, perhaps, to which I do not advert, but it seems to me if we get away from the normal ecclesiastical organisation, we may find ourselves in difficulties which would not be very easy to overcome.

"Those are the principal things which I have to place before you: to take a wide outlook, take up all kinds of works in which you can be usefully engaged; to be careful never to commit Catholics to any definite position without previous consultation—it need not be public consultation—without previous consultation with the bishop; and then lastly, unless there is some very strong reason to the contrary, to treat the diocese as the unit for confederation."

MR CRUSE, in proposing a vote of thanks to His Grace for his interesting address, said:—"Your Grace, My Lord Abbot, Rev. Fathers, Ladies and Gentlemen,—In order not to take up too much of His Grace's invaluable time, I desire to propose a most hearty vote of thanks to His Grace not only for coming to us this morning, but even more for what he has said to us, and if I may so far—not comment on what His Grace has said, that I dare not do—but if I may so far say in reply to it one word, I will do so by repeating what I said on Saturday in the presence of His Lordship the Bishop of Southwark. The question had been raised on Saturday afternoon as to any possibility of conflict between the episcopal authority and the actions of the

Federations. Speaking as Chairman of the Societies represented here to-day, representing altogether twenty cities and towns, I declare on behalf of them all that no Federation or Association or Union in this group desires, or ever will desire, to dabble in politics, and should it take up any point of view, should it desire any course of action, should it form any opinion, and should we then learn that there is the faintest objection, no matter how faint, on the part of the episcopal authority, that point of view, that course of action, that opinion of ours would be wiped from our platform for good. His Grace has held up to us a most happy example which we should imitate, the Catholic Women's League. And I am sure that—speaking for poor manhood—I can only say that we will strive humbly to reach the pinnacle to which the ladies have already attained. But I wish to point out to His Grace emphatically with the greatest respect, that we labour under a disadvantage from which the ladies are free, and the disadvantage is the source of all our woe. We have votes, and they have not. Reduce us to a level, and I believe we shall prove that we are on an equality with the ladies. I should like now to express our most hearty thanks to His Grace for his goodness in coming here this morning.”

The vote was seconded by the RIGHT REV. ABBOT FORD and carried unanimously with acclamation.

HIS GRACE THE ARCHBISHOP OF WESTMINSTER, in replying, said:—“I am very much obliged for the kind words that have been spoken. Now you want to get to business. I have two other meetings to attend, but I will wait here to listen to your business until the limit of my time is reached.”

The Delegates then resolved themselves into Committee, and during the Morning and Afternoon Sessions of Monday, the following resolutions were carried:—

“1. That this meeting shall now proceed to formulate a Scheme of Federation.

“2. That the unit of confederation shall be the Diocese.

“3. That the diocesan unit shall be the Diocesan Federation or the Catholic Federation or other Federal body or bodies in

a town or towns in that Diocese; or in the event of there being no Federation in the Diocese, that the Bishop may, if he wish, appoint some Association to act as diocesan unit, and that all cases of difficulty shall be referred to and be dealt with by the Central Council to be hereafter elected.

"4. That except in the case of a Diocese where there exists a Diocesan Federation, Associations (like Middlesbrough), Unions (like Bradford), Leagues (like Preston), may coalesce with the Federations in isolated towns to form a diocesan unit with the approval of the Bishop of the Diocese.

"5. That the Central Council which shall be constituted shall have no power to alter the Rules or Constitution of any existing Federation; shall have no power to intervene in purely local matters regarding Municipal Elections, etc.; and in regard to Parliamentary Elections shall only have advisory powers, always excepting any direct instruction from the Hierarchy.

"6. That a fixed fee of 10s. per diocesan unit per annum, and of 10s. per branch be made, and that authority be given to the Central Council to make a levy when the funds so far provided are insufficient to meet the expenses of the Central Council.

"7. That the resolutions passed at the Meetings of the Central Council must receive the sanction of the Hierarchy before taking effect.

"8. That the main objects of Confederation be as follows:—

"(a) To serve as a means of intercommunication between the diocesan units, *e.g.*, for the purpose of convening these units, and making the necessary arrangements for the meetings at the Congress; for supplying information to the units, and for obtaining an exchange of opinion where it would feel that it was most desirable.

"(b) To serve as a means of unifying and solidifying Catholic action.

"(c) To act as a means of enlarging the usefulness of Local Federations by suggestions in Catholic matters.

"9. That two representatives from each consenting diocesan unit form the Central Council.

"10. That the resolutions passed at the meetings to-day

shall hold absolutely in force until the meeting of the confederated bodies at the next Congress.

"11. That each diocesan unit shall appoint its own two Delegates to the Central Council.

"12. That a meeting of the Central Council be held in Leeds in three months' time, the meeting to be held on a Saturday."

Mr D. S. Hartmann of Leeds was then appointed Hon. Secretary (*pro tem.*) for the Central Council, and Mr D. A. Cruse, M.A., was requested, as Chairman of the sectional meetings, to assist him.

After these resolutions had been carried, THE CHAIRMAN said:—"Reverend Fathers, Ladies and Gentlemen,—May I say one word in conclusion? I want to thank you from the very bottom of my heart for the kindly way in which you have allowed me to try my utmost to help you, and for the great patience and forbearance you have exercised in listening to any little suggestion on my part. I have merely tried to guide your deliberations, and if at times I have seemed in any way harsh or tried to close discussion, I can only say I very sincerely apologise. My excuse must be that I have lived latterly under very great strain. That must be my excuse, gentlemen. I thank you from the bottom of my heart."

MR LISTER DRUMMOND:—"May I, before we part, say that I should like to propose, as Chairman of the Westminster Catholic Federation, a very hearty vote of thanks to our admirable chairman, Mr Cruse, for presiding throughout the proceedings of Saturday and to-day? I am sure it would be difficult to find a chairman who employs so much tact, excellence, and good humour, combined with firmness, as our chairman here has done. I only regret that, having to read a paper this afternoon before the Guild of Our Lady of Ransom, which, by-the-bye, refuses to be federated, I was unable to be here. But I can see by the look on your faces and by the look in the eyes of our brethren from Salford, that firmness has been tempered with kindly feelings. I am sure I am only voicing what all of you feel when I propose a very hearty vote of thanks to our admirable chairman here for presiding during these proceedings."

REV. FATHER SHARROCK:—"I should like to be permitted in the name of the Salford diocese to second the vote of thanks to the chairman. I ventured the opinion before luncheon, and I hold the opinion after luncheon, that I have had the pleasure of being at a number of meetings dealing with federation and confederation, and I cannot recall the time when I had the extreme pleasure that I had this morning and this afternoon, of sitting under the chairmanship of Mr Cruse. I have been very much struck, Mr Chairman, by the way you have tackled us, and you have got to tackle us when you get such different constituent bodies as those of Westminster and Salford, and Grimsby and South London, and our friends from Hendon. I think what a chairman has got to do is to grasp the situation with a considerable measure of firmness and at the same time with tact. On behalf of Salford I want to say we are exceedingly gratified and pleased with your treatment of us. There are one or two little things we should like to say to you privately, but at the same time I can give you a positive assurance that we leave this meeting with all the feelings of pleasure possible. I think we have given one another the impression that we are fighting men. Possibly we do not all adopt the same methods of fighting. We ought to be fighting other people, and fighting them with the weapons of combination such as we have here present. I take it, gentlemen, in seconding this vote of thanks to the chairman, I am expressing the wishes of the Salford diocese in saying this, that if Mr Cruse will stick to us and guide our deliberations, we have no doubt about the future. We may have some differences with regard to modes of procedure, but I feel confident of this, that from gatherings such as this there will eventuate an organisation, a confederation which will be a power, a strong and necessary power, in this country."

MR LISTER DRUMMOND:—"We will carry the vote by acclamation."

THE CHAIRMAN replying, said:—"Mr Drummond, Father Sharrock, Right Reverend Fathers, Ladies and Gentlemen,—It is not necessary for me to say anything after the very great kindness

with which you have treated me, but I should just like to add that I believe that we all feel that we are leaving this room as almost personal friends, and I think that is a very happy omen for the future. Ladies and gentlemen, I most profoundly thank you."

(The Conference then terminated.)

THE CATHOLIC GUARDIANS' ASSOCIATION

THE MINORITY REPORT

By V. M. CRAWFORD, P.L.G., St Marylebone.

I am assuming that everyone here has some familiarity with the contents of the Minority Report; that if they have not—as I hope they have—studied the two convenient volumes in which the Report has been issued by its supporters, they have at least mastered one of the many excellent summaries that have been published of the conclusions of the Royal Commission on the Poor Laws. To begin expounding, eighteen months after its appearance, the main provisions of so epoch-making a document to an audience largely composed of persons directly interested in the administration of the Poor Law, would scarcely be complimentary. It appears, therefore, more to the purpose at the moment to try and sum up the situation as it presents itself after a year and a half of discussion and controversy, to point out the salient features that have emerged, and to indicate in some tentative measure the probable march of events. If this last suggestion appears to you temerarious, as it doubtless is, it may at least possess the advantage of stimulating discussion when my paper comes to an end.

The first remarkable feature, then, that seems to me to emerge from recent developments, is that the controversy before us—and we are only at the beginning of what is likely

to prove a lengthy and somewhat embittered controversy—lies far less between the rival merits of the Majority and Minority proposals than between the Poor Law substantially as it is to-day and that break-up of the Poor Law that the signatories of the Minority Report recommend. The Majority Report scheme of reconstruction, with its elaborate network of committees, is tending to drop out; indeed, people are to be found who declare it is already dead—though perhaps in their case the wish is father to the thought. I am fully aware, of course, that a society exists for the advancement of its principles, that meetings have been held in its support, that so influential a person as Lord George Hamilton is untiring in its advocacy, that the columns of the *Spectator* are always open to its defence, and that the powerful Charity Organisation Society has every interest in championing a scheme which to a very large extent was the product of its own members and an epitome of its own principles. None the less, I believe you will all admit that the scheme, as a scheme, is falling into the background, and I observe that people who have not followed the progress of Poor Law events very closely are already prone to forget that the signatories of the Majority Report condemned the present condition of the Poor Law and the mixed workhouse quite as emphatically and quite as inclusively as did the Minority Commissioners, and to assume quite sincerely that the alternative to the Minority proposals is to allow things to go on much as they are at present. I am afraid this view is shared by a good many guardians, who are loath to see their special sphere of activity destroyed by legislative act, and who rather deliberately shut their eyes to the many evils of the system they are called upon to administer; and I would ask them to consider very seriously whether their attitude has any justification in the findings of the Royal Commission, and whether there is any wisdom—I might even say any common-sense—in throwing the weight of their influence on the side of mere resistance to all change—an attitude which is bound to bring them more and more into opposition with the moral sense of the nation.

Meanwhile there can be no question that the campaign conducted on behalf of the Minority Report is bearing fruit.

Within a single year, the organisation which has hitherto been known by the unwieldy title of the National Committee to Promote the Break-up of the Poor Law, now changed to the simpler one of National Committee for the Prevention of Destitution—within a single year, I say, this Committee enrolled 25,000 members, held over 2000 meetings, and received in subscriptions and donations £4300. Over thirty provincial branches have been organised, and a monthly periodical is being issued, while 20,000 copies of the Minority Report in one form or another have been sold, and 200,000 explanatory pamphlets distributed. Admitting that Mr and Mrs Sidney Webb are skilful organisers and persuasive orators, such results could not have been arrived at, unless the Minority proposals contained elements that appealed strongly to the popular mind. My own view is that the scheme, startling at first in its novelty, grows upon one as one becomes familiar with it, and I have known numbers of persons who, inspired at first with a certain prejudice against it, have become its warm supporters on closer acquaintance—persons, I may add, of political views totally opposed to those of its authors. As, however, Mr Balfour, in the recent Poor Law debate in the House of Commons, specially deprecated the assumption that the Minority scheme was “Socialism in disguise, and to be opposed as such,” we may perhaps be spared that argument to-day, and may be allowed to discuss the proposals on their own merits.

We all know in what the recommendations of the four Minority Commissioners consist—briefly, they propose to abolish the general mixed workhouse, to abolish elected boards of guardians, and to distribute the duties now performed by them among various other administrative bodies. Such a policy sounds at the first hearing terribly iconoclastic, but it is in reality only a clear-sighted recognition of a tendency that, whether we as guardians like it or not, will sooner or later work itself out. It represents a first step in a bold endeavour to get rid of pauperism entirely, both the name and the thing, and it is to serve as the starting-point of an energetic crusade against destitution, whether caused by sickness or old age or unemployment. Against such a

reform the existing boards of guardians simply block the way. Speaking broadly, the Poor Law has two main branches of administration—the workhouse proper and out-relief—and it is in reference to them that our administration must be judged. Can anyone pretend, in the light of the evidence summarised by the Royal Commissioners, that we have succeeded in either? The problem of out-relief has baffled generations of guardians, and indeed of statesmen. If it is administered lavishly it encourages idleness, tends to keep down wages, and rapidly produces widespread demoralisation. If administered strictly, it produces untold hardship in innumerable cases, it becomes indirectly responsible for much infant mortality and physical deterioration, and by breaking up homes and forcing people into the workhouse, it ends by perpetuating that very pauperism it sets out to reduce. Guardians perpetually find themselves on the horns of a dilemma in relation to out-relief, and there is no portion of his or her duties that causes the conscientious guardian more genuine searchings of heart. Surely the conclusion is forced upon us that the whole basis of Poor Law relief is wrong, and that, as the Minority Report asserts, a destitution authority, such as we are, is by its very nature inherently incompetent to administer relief with any satisfactory results.

When we turn to the workhouse, the indictment against our administration is no less trenchant. It cannot be too often repeated that no one, except guardians themselves, approves of what the Minority Commissioners rightly call the general mixed workhouse. It has been condemned in emphatic terms both by the Majority and the Minority Report. It was condemned as specifically and as unreservedly by the Commissioners of 1834, and has been anathematised by writers innumerable from that day to this. I need not repeat here all that has been said concerning its baneful influence on character and morals. Why, then, does the workhouse continue to survive in all its hideous promiscuity? Because it represents the line of least resistance. Because so long as it is there—and it will continue to be there as long as there are boards of guardians to maintain it—it will always be easier to let people go into the workhouse than to find any other place

for them to go to; because it represents a sort of human scrap-heap on to which, at the moment, it seems cheaper and easier to fling broken-down specimens of humanity than to cure them and train them to an independent, self-supporting career.

If we take any single class of individuals and inquire seriously whether their continued presence in the workhouse is either to their own benefit or to that of society at large, at once it becomes evident that there are overwhelming reasons why they should be cared for elsewhere. It should hardly be necessary to refer to the case of children. No one dares to suggest to-day that children can thrive morally or physically within workhouse walls, and happily, thanks in great measure to the Local Government Board, the majority of Poor Law children are now being educated in separate school buildings. Yet such is the weight of inertness with which boards of guardians oppose the most necessary reforms, that, as the Minority Report points out, there are still 9000 children over the age of five scattered about among the workhouses of the country, exclusive of those in the sick wards and infirmaries. The imbecile happily have been removed from our care, at least in the Metropolis, and now, as you are all aware, there is an active agitation on foot, based on the conclusions of another Royal Commission, for the removal of the feeble-minded, for reasons which must be familiar to us all. Yet I much doubt whether Boards of Guardians will relinquish them without a struggle. Great efforts have been made by philanthropists to remove epileptics from the close, injurious surroundings of workhouse wards and establish them in healthy farm colonies. Yet every workhouse still contains victims of this disease, largely because Guardians have been too indifferent to make use of available opportunities for boarding them out. Take the very respectable old men and women fallen on evil days: we all admit the workhouse is no fit place for them; and with what abhorrence they regard it. Take young girls about to become mothers spending long, idle weeks in the young women's block with, may be, drunkards and prostitutes for their companions—surely no thoughtful woman condemns them without a pang to such certain demoralisation. Finally,

take the really able-bodied men, in the prime of life, who elect to come in and out of our workhouses at pleasure, growing more indolent and more unemployable as years pass. Some guardians will, doubtless, suggest that we should have compulsory powers of detention. But in the face of all the evidence given before the Royal Commission, can it seriously be argued that months of incarceration in a workhouse is likely to strengthen a man's moral fibre and improve his technical skill? Why, the very atmosphere of the place has a demoralising influence, or, in the words of the Minority Report, "a depressing, degrading, and positively injurious effect"; so that it has become well known among social workers that the longer a person, of whatever age or class, has been in the workhouse, the more hopeless it is to start him afresh in any sort of decent life outside.

I want you to remember that these evils were to a great extent realised by the Commissioners of 1834, when they urged separate buildings for the various classes of inmates, yet they have continued to a large extent unchecked for three-quarters of a century, in spite of the repeated protests of competent critics and the somewhat spasmodic efforts to impose reforms by the central authorities. And they have continued because, as I have said, so long as the workhouse is there, the tendency is to keep it full, and so long as boards of guardians exist, they, and still more the Poor Law officials who advise them, resist any reform which seems to imply censure on their methods or to threaten the dignity and the importance of their office.

It is in the full knowledge of all these facts that the signatories of the Minority Report propose the "break-up" of the Poor Law. Their Majority colleagues propose a carefully-built-up scheme of palliatory measures: the Minority cut audaciously at the very root of the evil. They pass under review the various classes of persons dealt with by boards of guardians—the aged, the sick, the feeble-minded, the able-bodied, the children, the mothers and infants—and they point out clearly and incontrovertibly how the Poor Law has failed to deal satisfactorily with any one of these classes. Yet the "break-up" is not advocated in any spirit of hostility to guardians as such; on the contrary, the Commissioners

repeatedly testify to the zeal with which many individual guardians have carried out their duties. Their policy is based on a conviction of the fundamental defects of our Poor Law system, and of the inherent incapacity of a destitution authority to perform highly specialised functions. They have grasped clearly—and herein lies their special merit—that the function of a destitution authority can only be to relieve distress, and relieve it as cheaply as may be; it can never be either curative or restorative or preventive. It interferes only in the last resort, often only when the moment for beneficent action of any kind is passed. It can never anticipate an application for relief; it can never search out cases for help, in the sense in which the Health authorities search out fever cases for isolation, or the Education Committees search out necessitous children in order to feed them. The more closely the Poor Law clings to its old ideal of deterrent treatment, the more fatally it is handicapped in comparison with all other organisations. Moreover, public opinion now wholly rejects the once popular theory of deterrence; it demands, more and more insistently, scientific and rational treatment carefully suited to the needs of the individual. And this is precisely what no destitution authority is able to give.

Meanwhile, on either side of the antiquated Poor Law authority, hampered as it is by its evil traditions, there have grown up of recent years a number of young and vigorous public authorities for dealing specifically with certain sections of the population: Health authorities, Education authorities, Labour Exchanges, Old Age Pension Committees, Children's Care Committees, besides voluntary agencies innumerable. They all touch at certain points on the domain of the Poor Law. The result is a bewildering overlapping of authorities deplored by all parties on the Royal Commission, and constituting one of the most urgent problems demanding attention. It is in this very overlapping that the Minority signatories have found the key to the solution of the difficulty. "What is demanded," they say, "by the conditions, is not a division according to the presence or absence of destitution, but a division according to the services to be provided." Therefore in abolishing the general mixed workhouse and the inadequate doles of out-relief,

they propose, as far at least as the non-able-bodied are concerned, to leave them to be dealt with by those official bodies to which they naturally belong: children of school age to the Education authorities, the sick and the infants to the Public Health authorities, the mentally afflicted to asylums, the aged to the Pension Committees. No doubt these various bodies may require some strengthening and enlarging commensurate with this increase in their responsibilities, but there is no real difficulty in the transfer. It would appear indeed the obvious common-sense solution, and the only one to prevent the overlapping of rival authorities.

The proposed treatment of the able-bodied is equally statesmanlike. If you want to empty the able-bodied wards of the workhouse, you begin by shutting them up; but you recognise unemployment as a great industrial disease, for which there is no patent remedy—neither Tariff Reform nor the exclusion of aliens, nor the endowment of State workshops,—but which the State is bound to treat on a thorough and scientific basis. Briefly, then, the Minority Report proposes to cut off the supply of unemployables—the “ins and outs” of our workhouse system—by more prolonged education, by full industrial training for boys and girls, and by the discouragement of “blind-alley” occupations. It recommends the organisation of the labour market on a national basis under a Minister of Labour; it proposes that £4,000,000 a year should be set aside for useful public works to be executed in recurrent periods of trade depression, that men who cannot find work owing to industrial causes should be offered free maintenance while undergoing suitable training, and that men who won't find work should be committed to detention colonies. Obviously, I cannot go this morning into all the details of so vast a scheme, details concerning which undoubtedly there may be two opinions. I confess I am not quite happy myself over the functions of that very autocratic gentleman, the Registrar, who is to serve as the connecting link between the various local authorities. Nor do I see clearly to whom, in the first instance, applications for relief are to be made by the sick and the needy when the familiar relieving officer has been removed from the scene. Some official must be easily available, if the

poor are not to suffer. I sometimes wish that Mr and Mrs Sidney Webb, in addition to the high intellectual qualifications they possess for reforming the Poor Law, could have added that of personal service for a time as Poor Law Guardians. I do not for a moment imagine that it would have made them more lenient in their condemnation of the system—the very reverse is likely to have been the case—but I think it would have helped them to realise certain practical difficulties that will have to be dealt with, but which, as things are, they have shown an inclination to slur over. Details must, however, in any case be settled by Parliament: the important thing is to establish the principles on which legislation may proceed, and for my part I have no hesitation in asserting that the principles of the Minority Report are sound and workable. What, however, I am specially concerned in pointing out to you to-day is that, more clearly than at the outset, the Minority scheme can now be seen to be in harmony with the whole trend of actual social legislation. The first great step in the liberation of the working classes from the iron heel of the Poor Law was the creation of Old Age Pensions in 1908, the definite recognition by the State that the aged poor were entitled to better treatment than a dole of out-relief tempered by disenfranchisement. The next step was the opening last spring of the National Labour Exchanges, the structural basis upon which a scientific treatment for the disease of unemployment can be built up—again a recognition that destitution owing to lack of work cannot be adequately met by an order for the workhouse, with a prospect of oakum-picking to follow. This is to be followed next year by a national system of insurance against sickness and unemployment, making it possible in future for a large number of persons to tide over bad times without having recourse to the Poor Law. Public opinion is already ripe for labour colonies on the German or Swiss model, with compulsory detention for those who deliberately won't work and shirk their family responsibilities, and their establishment cannot be delayed much longer. When started, these colonies will take out of the workhouse perhaps the most difficult of any pauper class. Meanwhile, nobody suggests that the boards of guardians should be entrusted with their administration. In

this way whole categories of people—the aged, the sick, the unemployed, besides the imbecile, the epileptic, the feeble-minded, and other afflicted creatures, for whom by degrees separate institutions are being provided—are being taken progressively off the Poor Law altogether.

Thus piecemeal, in our haphazard English fashion, many of the reforms urged by the Minority Commissioners are being carried into effect, often with the help of those who profess to disbelieve in the scheme as a whole. The question will soon present itself: For whom, then, is the Poor Law intended? To keep up pauper relief on its old deterrent basis, side by side with these new preventive organisations, becomes every year more of an anachronism. Surely the reasonable and the logical thing would be frankly to recognise in a comprehensive Bill the entire change that has come over the situation, instead of allowing boards of guardians to die a slow death from inanition. There appears to me to be no other alternative before us.

It is a satisfaction to some of us to know that not a few guardians scattered throughout the country have recognised these facts, and have joined the National Committee for the Prevention of Destitution. The majority, however, may be assumed to be opposed to what at first sight undoubtedly looks like a policy of self-immolation, but which is in reality only a redistribution of responsibility, under which there will be full scope for the energies of all Poor Law enthusiasts. I shall be much interested in learning from the discussion to-day how many Catholic guardians are whole-hearted supporters of the Majority scheme, and how many still fondly hope that the present system with a few minor alterations will continue to serve. Others again, and they are fairly numerous throughout the country, put their trust in reform by administrative circular. I should like, therefore, just to call your attention to a recent official effort in that direction. It is within the knowledge of us all, that in March last Mr John Burns issued an important circular to boards of guardians on the administration of outdoor relief, laying down a number of precepts for our guidance, many of them of considerable value. I would like to ask all guardians present the question: How much of this circular has been acted upon by their respective boards in the

interval? For myself, I can only speak for the board on which I sit, and I must confess that the board, as a whole, has not yet paid the faintest attention to it; that it was only after a delay of two months that the Relief Committee reluctantly allowed itself to be induced to discuss certain points in the circular; that it is still discussing them at rather long intervals; and that so far, the only decision arrived at has been to make an effort to use the case-paper system for certain specified cases. The decision has its value as far as it goes, but it cannot be said to take us very far. I am loyal enough to my board to believe that we are not more lacking in zeal and intelligence than most boards, and I therefore assume that our attitude has been typical of that of the majority of boards of guardians throughout the country, an attitude that may be summed up in the phrase, "Most of it we do, and what we don't do we don't intend to do." Yet there are speakers and journalists who talk glibly of the vast improvements that are being effected in the Poor Law by administrative circular, and I rather fancy Mr John Burns talks on the platform in this strain himself. He would have the world suppose that circulars work by magic, by the mere fact of being issued. I will only say this: if fresh justification were needed by the National Committee for the Prevention of Destitution for their campaign on behalf of the principles of the Minority Report, it is furnished by this latest example of the futility of assuming that existing authorities will ever materially alter the present condition of affairs. Reforms, to be effective, must be imposed by Act of Parliament; for it is abundantly clear that boards of guardians will never reform themselves.

THE CASE FOR THE GUARDIANS

By VINCENT McNABB, O.P.

Amongst this audience of Catholic social workers may be found some who will ask themselves why this paper has not been entitled "A Catholic Solution of the Poor Law Question."

Two reasons seemed to make this title undesirable.

1st. There is no Catholic solution of the Poor Law problem. Though the problem of destitution is at heart for us Catholics a moral problem, yet it is none the less an economic question. To identify it with religion would be identifying things apart, or spheres that merely overlap.

2nd. In these matters of expediency and politics any attempt to make Catholics look one way is a vain effort to bring Catholics into political agreement. It is quite evident that every Catholic, lay or cleric, has a right to belong to any political party he chooses. In this matter of Poor Law reform he may agree with the Majority or Minority proposal to do away with the guardians; or he may agree with the present paper that the best way out of the Poor Law entanglement is to keep the guardians, but to stimulate them to use their present powers to the fullest, and where these fail, to give them new powers.

The thesis of this paper is clear. It is, "That the case against the guardians is not proven—that although the present system or administration is inefficient, neither the Majority or Minority Report proves that a transfer from the guardians to the councils would bring increased efficiency." We shall not have to prove that the guardians have been efficient. We may frankly admit the accuracy of the picture drawn by the Commissioners, even though that picture has been shown to be inaccurate in several important statements. We can even agree that the system has been bad and the administration worse, without the slightest fear of our thesis.

This sounds very brave; but is quite accurate, as you will see after a moment's thought. The Majority and Minority Commissioners suggest that the duties now carried out by boards of guardians should be carried out by county and borough councils. To make good their case, the Commissioners must show not merely that the guardians have done their work badly, but that the councillors would do the work better. If the harrowing details of the reports serve only to show how ill has been the administration of the present Poor Law Authority, they are nothing more than gruesome irrelevancies.

Let it be understood at the outset, that we frankly agree

with the Minority proposal to make the problem of able-bodied unemployment a national rather than a municipal concern. The transit of information and labour is now so quick that a central labour bureau with municipal labour exchanges seems alone scientific. But whilst speaking on this point, it may not be a digression to say that we view with dismay the proposal of the Break-up Committee. The suggested Minister for Labour shall have transferred to him "all the property, powers, rights, liabilities and duties vested in or imposed upon the Board of Trade by the Labour Exchange Act, 1909, and by sections 246 to 250 of the Merchant Shipping Act, 1894; and the Minister of Labour shall establish and maintain a national labour exchange, with such branches and divisions as he may think fit.

"The Minister of Labour shall appoint advisory labour exchange committees, consisting of employers and employed, and constituted in such places and in such manner as he may direct."

I need hardly say that this Minister of Labour will very likely control as much patronage as the most powerful lord of feudal times. Whilst almost uncontrolled by any authority, he will make a show of securing popular control by appointing committees of employers and employed, with the shadowy power of offering advice which he will have the more substantial power to refuse. Every democrat should hesitate long before accepting this almost omnipotent despot of a Minister. His autocracy would be endurable only by the political party in power. Yet, is it anything but the wildest dream to think that political power will always be held by true friends of democracy? In the hands of unscrupulous men this Minister of Labour may become as formidable as the Star-Chamber of Elizabeth or Charles I.

These things having been said because they need saying, we may leave the question of able-bodied unemployment to be settled on national lines. Both the Majority and Minority Commissioners agree that the other Poor Law problems should be dealt with locally by the county or county borough councils. Whilst admitting, at least for the sake of argument, that the present Poor Law administration has been inefficient,

we maintain that the Poor Law Commissioners have failed to show how a transfer of the problem to the councils would mean greater efficiency.

Let us set down some plain principles and facts in support of our thesis.

I.

1st. The Commissioners would not have proved their case even if they had shown that the councils were more efficient in their own particular sphere of service. We can imagine the lovers of the poor saddened by the sight of inefficient boards of guardians, and suddenly gaining heart by the knowledge that county and borough councils were thoroughly efficient. And it would be no effort further to imagine these friends of the poor anxious to transfer the problem of poverty to the councils. But the political economist would hasten to restrain them by reminding them of the "law of diminishing returns." He would point out to them that an organism cannot increase indefinitely its power of production. Up to a certain point, increased expenditure, or capital, or labour may bring about an increased output; but there is a maximum, a fixed point beyond which all increase in labour or capital brings about a decreasing production. In mathematics there is no such law, but in biology there is. Societies can do only a certain quota of work. Committees can deal successfully only with a certain series of functions. We cannot argue that because the councils have been very successful in municipalising the tram service, or as a sanitary authority, they may be equally successful in the prevention or relief of poverty.

2nd. This becomes still stronger when we are reminded that the councils are asked not to develop one of their existing services, but to add an entirely new one. They are not asked to increase the efficiency of the sanitary or tramway service; they are asked to undertake an entirely new and extremely technical service of relieving and preventing destitution. The words of Sir Charles Booth are very apposite: "In matters of Sanitation, Public Health, and as regards Education also in last resort, enforcement is the basis of action. What is done is in the name of the common good; the law insists, the

public purse pays. The Poor Law, though it stands ready to assist, waits to be asked; its terms are fixed, but the applicant can still accept or refuse. Thus the action of the Poor Law is not only distinct, but for the most part fundamentally divergent in character from the other public services mentioned." (*Poor-Law Reform*, by Charles Booth, p. 30.) We do not press this argument to mean that the councils could not successfully undertake these added services, we merely enunciate the law of diminishing returns, and remind the Commissioners that their case is "not proven."

II. *Are the Councils Efficient?*

But is it quite certain that the councils are efficient, or even more efficient than the guardians? I venture to suggest that if there had been a Royal Commission on the councils the Minority Report might have been a singularly interesting document. Let us contribute towards the evidence by a few facts.

1st. The latest service handed over to the councils is that of the Pensions Committee. The Borough Council of X—— was approached by the Society of St Vincent de Paul to use its statutory powers and co-opt members to its Pensions Committee. This they refused to do. In October of last year a pension was granted to the wife of a hospital inmate. In February of this year, that is, four months afterwards, it was ascertained that the total income was some £60 a year. Now, we are not saying that the pension should or should not have been given, we are merely drawing attention to the fact that an investigation which should have preceded the pension took place four months after the pension had been granted. It is a singular case of efficiency.

2nd. One of the latest powers conferred upon the county councils is that of administering the Small Holdings Act. Yet so great an authority as Alderman W. Thompson writes:—

"The democracy are practically unrepresented on provincial county councils, and take little or no interest in their work, except that in recent years there have been spasmodic but despairing growls at the unwillingness of these bodies to apply

with vigour the compulsory powers of the Small Holdings Act for the acquisition of land.”¹

This does not look very like democratic efficiency.

3rd. But it may be said with truth that these Pensions and Small Holdings services are new to the councils. Let us take some of the work the council has done for years.

The words of Dr Downes, one of the Poor Law Commissioners, in his special memorandum may serve as an introduction:—

“In so momentous an issue it is perhaps unfortunate that the evidence should not previously have been made public. It is important that every statement should be carefully tested, and that all contingent conditions should be taken into account. I do not think that the extracts given even by the Majority Report sufficiently comply with this in all cases. As an example I may refer to the extracts given in Part IV., chapter 6, from certain reports. These extracts fail to convey the very important fact that there is in the original reports abundant evidence to show that the condition of life of the outdoor paupers described are certainly no worse than those of the neighbouring independent people of the poorest class. *What there is in question is, in fact, not so much the administration of relief to which prominence is given, as shortcomings of education, of sanitation, of housing.*”²

These words of Dr Downes are not casual remarks of an onlooker; they are the grave witness of an expert, that can be confirmed by a glance into the pages of published evidence. For example, in appendix, volume xxviii., reports of visits to Poor Law and charitable institutions, and to meetings of local authorities, we read of a provincial urban district:—“The inspector told me that the sanitary condition of . . . is very bad; and that certain streets are responsible for much of the pauperism” (*ibid.*, p. 42).

Again, of a provincial urban district:—

“The houses of the locality are mostly cottages with two bedrooms. These are occupied by the men who earn the

¹ “What County Councils can do for the People,” quoted in *Poor Law Officer's Journal*, May 20, 1910, p. 509.

² *Report of the Poor Law Commissioners*, p. 671.

high wages. *The sanitary conditions of the district were deplorable.* There were drains in the main streets, but none in the side ones, and the closet arrangements were primitive and demoralising" (*ibid.*, p. 59).

Again, of a provincial urban district:—

"We were told that the provisions of the Public Health Acts as to overcrowding, etc., were not enforced, and that, although trade was booming, no serious attempt was being made either to raise the standard of public health, or to provide either by private enterprise or by the municipality, cottage accommodation for the wage-earning classes" (*ibid.*, p. 71).

And the investigator recommends the Commission to make a special inquiry, amongst other matters, into the housing conditions which obtain in the town.

Another suggestive case comes from Ireland:—

"Later on I went with the inspector to visit some boarded-out children. The sheets and pillow-cases were far from clean, the blankets and mattresses were quite nice. The rooms were all right, and the children's clothes good. The children themselves were quite clean, and seemed well cared for. *The sanitary arrangements in two of the houses were quite bad. The inspector is trying to get them improved; but the sanitary authorities are hard to move*" (*ibid.*, p. 316).

Some of the cases from Scotland are very striking. Thus, to quote the words of the special inspector in a very poor district—

"In every case that I visited, the premises were, in my judgment, such as an English sanitary inspector and a London police magistrate would have held to be occupied in contravention of the Public Health Act. All the children were dirty, neglected, *living in insanitary homes.* . . . The children on aliment were slightly better than those to whom aliment had been refused" (*ibid.*, pp. 262, 263).

Again—

"There should be no poverty at all in . . . if the Sanitary Authorities did their duty. The housing is of a bad type, and property often in bad hands" (*ibid.*, p. 292).

Again the inspector writes of a corporation model lodging-house:—

"The whole place was untidy, dirty, and ill-kept. The governor of the workhouse told me that some of the dirtiest tramps he has to admit come from this institution. . . . The place is under the close inspection of the Sanitary Authority; but the level of cleanliness, etc., enforced is far below that which obtained in London 25 years ago. . . . As at present administered, I cannot see what good purpose is served" (*ibid.*, p. 293).

Two significant cases may close this dismal evidence. The first is from the official report on a provincial urban district:—

"The houses are insanitary and dilapidated. Many are owned by a company which buys up bad property, does a little painting and whitewashing, and raises the rent. *It pays eight per cent. dividend*" (*ibid.*, p. 38).

The following example, taken from the *Child's Guardian* (May 1910), the official organ of the National Society for the Prevention of Cruelty to Children, must be given in full:—

"Practically starved to death, was the testimony of the doctor given at an inquest at Bury, Lancashire, on an eight weeks' baby. The parents have since been prosecuted and convicted.

"Amongst all the sordid stories of filth and uncleanness that come to the store of the Society's information, the evidence given at the inquest, and reported in nearly three columns of the local paper, forms one of the worst.

"Probably the attention of the sanitary authorities has been called to the wretched housing conditions; if so, they will surely not be permitted to remain inactive.

"Overcrowding, with all its attendant misery, is a fruitful cause of disease and death. In the house in which the parents of this child lived there were seven tenants; in the room they occupied there were five persons.

"Three tenants paid 4s. per week, two 4s. 6d., and two 5s., so that the house brought in 31s. per week, or £81, 12s. per year. It would be interesting to know what it is rated at, especially in view of the coroner's comment that it 'ought only to be let for about £10 a year'!

"When will life be considered as valuable as property?"

Cases like these hardly go to prove that the council have been efficient even in their own special work of housing and sanitation. Indeed it may be questioned whether the most incompetent board of guardians have shown more disastrous neglect.

4th. In matters of education a like tale must be told. This is not the plea of an enemy, but the admission of the Commissioners themselves, who say:—

“We have received evidence from all parts of the country, and especially from the rural districts, as to the incompleteness and unsuitability of the education in public elementary schools in preparing children for their after-life” (Majority Report, p. 196).

There seems to be some truth in the statement that education committees “more than any body change their policy.”¹ We can hardly view with satisfaction the proposal to hand over, not merely the education but the complete control, of children to an authority which has hitherto been conspicuous for its want of finality.

We may here make a provisional summary of our case. There is almost sufficient in the evidence we have brought forward to justify a Commission on the working of the councils. But we do not suggest this. We merely wish to remind ourselves that if stones may be thrown at the guardians, stones may equally be thrown at the councillors. The guardians are in possession. To dispossess would be a grave social change, which could be justified only by grave and undeniable public utility. Now if it is shown that the councils are not efficient in their own particular spheres, is it quite undeniable that they will be much more efficient than the guardians? Nothing short of this is to the point. Before the nation can advocate such a change, costing at the lowest an additional £5,000,000 a year, it must be apparent, not that there is increased efficiency, but that there is a greatly increased efficiency. If this is so, then it would seem fatuous to expect greatly increased efficiency from an authority which is so overworked that some of its more important services are ill-done.

¹ Debate in House of Commons on the Break-up Bill, April 8. Speech by Mr Ormsby-Gore.

III. *Are the Guardians Inefficient?*

But are the guardians so desperately inefficient?

The question has been often asked during this past twelve-month. I believe the discussions raised by the Poor Law Report have brought out an unexpected array of facts in favour of the guardians. When the House of Commons lately debated the Minority proposals it was extremely significant that on both sides of the House the guardians found warm defenders.

Perhaps the most weighty and best-informed defence of the guardians came from the side of *Labour*. The President of the Local Government Board, Mr John Burns, quoted some figures which do not seem to have been sufficiently realised by the Commissioners. He said:—

“In the sixty years of their [the guardians] administration pauperism has dropped from 62 to 26 per thousand, outdoor pauperism from 54 to 15, and, better still, child pauperism from 26 to 7 per thousand. Able-bodied pauperism has dropped from 12 to 2, while indoor pauperism has remained stationary. On 1st July 1909 we had 904,000 men, women, and children dependent upon Poor Law institutions; but of those 904,000, 115,000 were insane, 328,000 or 43 per cent. of the total number were women, and 242,000 or 31 per cent. were children. There were 201,000 men aged, sick, or infirm, or 26 per cent. These figures are to be still further reduced in their seriousness. The aged and infirm, the children and the insane are 85 per cent., so that the able-bodied are not so numerous as has been suggested. In all there were 118,000 able-bodied men and women. Indoor there were 47,000, and of that, 25,700 were men and 22,123 were women. Of the 25,700 men indoors nominally able-bodied, only 9573 were in health. Of these 9500, 3208 or 33 per cent. were in London. It means this that there are less than 300 per million of our population able-bodied men in health in our workhouses.

“The indoor pauperism to-day is not the indoor pauperism that it was when the workhouses were properly termed bastilles. The cost per head of indoor pauperism has risen from £7, 18s. 1d. to £13, 5s., and that of outdoor pauperism has risen from £3, 11s. to £6, 1s. 5d. The vast difference between these two sums indicates not only greater humanity, but also a number of things which are very creditable to the

community as a whole. In 1849 there were only 200 paid professional nurses. Those 200 have expanded to 6500.

"In London 50 per cent. of the indoor poor are now in special institutions such as infirmaries, aged wards, and aged people's homes, and in the provinces over 40 per cent. Ninety-four per cent. of the children are outside the workhouse ward, and of the 66,000 indoor children, only 650 are educated in workhouse schools. . . . I have had the opportunity of opening a new building at the Annerley Poor Law School, and I was asked to communicate this fact, that of the 12,732 London Poor Law children who passed through London Poor Law schools in ten years, only 55 were returned by the employers."¹

To give these facts their proper setting we must bear in mind that the cost of all the services rendered by the councils has increased in far higher ratio than those of the Poor Law. For example, the expenditure on education—for good or evil—has increased enormously; but it would be optimism of an abnormal kind to think that efficiency and expenditure have been commensurate.

Again, there is a side of Poor Law administration that is sometimes overlooked and sometimes understated. Sufficient notice is not taken of their co-operation with voluntary agencies. We are far from thinking that this co-operation is what it should be. Yet the boards of guardians are not behind the councils in co-operating with voluntary agencies; indeed they are probably taking the lead.

An example may be taken from London. The Metropolitan guardians send Roman Catholic children to the following Catholic institutions:—

Healthy boys to certified schools.

Boys under 7 to schools for small children.

Girls to certified schools.

Boys and girls with ringworm to special schools.

Boys and girls with ophthalmia to special schools.

Feeble-minded boys and girls to special schools.

Boys and girls suffering from epilepsy to special schools.

Boys and girls suffering from scrofula to special schools.

Boys and girls suffering from consumption to special hospital.

¹ Debate in House of Commons, *vide supra*.

Blind boys and girls to special school.

Deaf and dumb boys and girls to special school.

Boys leaving school to special homes.

Girls leaving school to special homes.

The struggles with education authorities throughout the kingdom are not without their lesson. It is significant that the only Catholic member of Parliament who spoke on the debate, Mr J. P. Farrell, drew attention to this. He said:—

“We think the educational part of this Bill takes out of the hands of the parent a duty which properly belongs to him. I do not mean to say that there is any underlying motive in this proposition, but we know that a great number of the people belong to the faith to which the majority of the Irish members belong, and we are averse to allowing anything to be done which may tamper with the religious upbringing of our children.”

This reminds us that guardians in co-operating with voluntary agencies have almost entirely overcome that special whirlpool of education committees, the religious atmosphere. It is to the credit of the guardians that the religious difficulty is almost non-existent.

This is all the more striking when we recall that in such institutions as public hospitals, largely supported by Hospital-Sunday church collections and levies upon workfolk, the religious difficulty is in full bloom. Of the public infirmaries in England hardly a dozen are without this difficulty. Many of them have one or two Protestant chaplains (but no Catholic), few of them allow the post of matron or even ward sister to be given to a Catholic, and nearly all of them have Protestant prayers said in the wards. In striking contrast to this is the action of the Poor Law authorities, where the religious difficulty is quietly and scientifically settled in ALL their hospitals.

Another example, X——, is a very progressive town with a most enlightened borough council. The board of guardians is looked upon as, at best, but a seed-plot for budding councillors. There is a very efficient isolation and consumptive hospital under the sanitary authority. But whereas the Poor Law infirmary has equal religious treatment for all the inmates, the inmates of the municipal hospital have

to submit to Protestant prayers. Yet the board which has solved the religious difficulty by a display of common-sense is taken to be less efficient than the council which has not yet solved the difficulty.

IV. *Our Fears.*

During the recent debate in the House of Commons on the Minority proposals, one of its supporters objected to himself that the Bill would be looked upon as too socialistic. My fears are that it is not socialistic enough. There is a sense in which we are all socialists nowadays. In that sense I fear the proposals of the Minority are bureaucratic and reactionary to a remarkable degree. The least common measure of socialism to be found in the anarchist and the aristocrat demands that no essential rights of man shall be overridden, and the helpless needy shall not be sacrificed to either of the twin gods of Mammon or Expediency.

1. Now the proposal to transfer the care of the poor to the councils will make these bodies almost omnipotent. The last thread of municipal power will be drawn into their loom. Can any true friend of democracy look with hopefulness on such an issue? A word from the United States may here be listened to:—

"If the failure [of municipal councils] is more complete in the United States than in England, it is mainly because we have been longer trying to solve the problems of democracy with an aristocratic and capitalistic form of representation. . . . Yet it must be acknowledged that the failure of American cities is in some way connected with universal suffrage. . . . Here was the opportunity for the boss and the party machine. The 'boss,' a mere private citizen, gathered into his hands these scattered threads, and centralised the government of the city in himself. He controlled nominations and elections. He removed officers. . . . The latest movement is to legalise the boss in the person of the mayor, to give him sole power to appoint and remove all heads of departments, but to elect him by popular vote, and make him responsible to the people. The council remains a shrivelled and vicious relic. Logically it should be abolished."¹

¹ *Proportional Representation*, by John R. Commons, University of Wisconsin, New York, 1907, pp. 3, 4, 30, 204.

The concentration of the whole administration in one board will be an inducement to predatory capitalists to enter the councils. They will be a few men of high commercial education, great shrewdness, and perhaps little economic morality. Against their combined action the disorganised regiments of universal suffrage would be almost powerless. The few men who control wealth, that is, the minority of fighters who control the majority of weapons, will be overwhelming. We may see enacted on a larger plane the tragedy of Florence and the Medici.

That this is not a vain fear is shown by the words of an unprejudiced authority, Alderman W. Thompson, in his work already quoted:—

“The method of working through committees is of course essential for the practical needs of bodies governing such a large area and dealing with so much detail work. But it is not unreasonable to urge that this system has been greatly abused, and that in many cases the appointments of chairman and the working of committees is settled by a county caucus, which although not always political in character tends to establish and perpetuate in all positions of real interest those who will attune their policy and activities according to the views of what are called the governing classes” (*vide supra*).

2nd. Again, we are being reminded of this by the fact that to a large extent the county councils are slenderly democratic. Popular election can be little more than a play when land-owners and work-masters can disemploy the elector. Few citizens have the heroism to face unemployment and poverty for the casting of a vote. For years to come the democratic forces on these councils cannot be supreme.

3rd. All this will be more potent with democrats who reflect that these councils are small bodies unlike the ample forces of the boards of guardians. Corruption is possible with a large board, but it is almost inevitable with a small board, especially if it administers, as many of our councils administer, larger sums than the Athens of Pericles or the Rome of Cato Major.

4th. Another point to be borne in mind is that the poor whose care is to be transferred to the councils are least able to help themselves. For the most part they are the aged, the

young, and widows. The care of them is an expensive and not a very showy service. Have we in recent history no grounds for dreading lest the councillors will agree that money must be found for other more striking municipal schemes, and not squandered on this selva of humanity—these wretched regiments of unfit? During these last few months have we Catholics not been wrung in heart by certain propositions to deal with those whom theorists call feeble-minded? Have the growing expenditure on armament and the decreasing grant to education no lessons for us? Are we blindly to transfer the care of Christ's poor from a body elected for that one purpose—and, on the whole, faithful to its charge—to a body which counts the care of the poor as only one amongst a hundred interests? Mr Sidney Webb is at hand to justify these fears. Speaking recently at Cheltenham, he was asked by one of his audience what guarantee there would be that the councils would administer the Poor Law scheme of the Minority, Mr Webb had to confess that there was none! I am one of those who think that the care of the old, the young, the feeble, the destitute, should be perhaps the first charge upon the national exchequer. If it is ever necessary to risk national bankruptcy for a national cause, I hold that the care of Christ's poor is the most sacred of all causes. But let members of education committees speak, and they will agree that of late there has been one light in which all educational questions have been viewed, and it is not an educational but a financial light. Reforms have been shelved or postponed because they threaten to cost too much to receive the consent of the council. Is it wisdom, then, to give the care of the poor to a body which has no particular mandate or desire to cherish and shelter these crumbs and gatherings from the table of humanity?

Lastly—I speak as a Catholic—few as Catholics are upon the boards of guardians, they are still fewer upon the councils. My own town of Leicester is an example. We are happy in possessing two men and one woman on the board of guardians. But there is not a single Catholic member on the borough council; and though it is possible we might obtain one seat on the council, our chance of being as fully represented upon

the council as upon the board is very slender. To hand our Catholic poor over to councils almost denuded of Catholic members, would be to tempt all the friction of the education committees. It would be incredible that in the cause of the poor we should so soon forget the lessons of the past ten years.

To conclude. We think this paper has proved what it undertook to prove. It was not our scope to outline a middle course between the Majority and Minority Reports. Such a course has already been outlined by Dr Downes, and accepted with strange unanimity by the leaders of both sides of the House of Commons. The following summary of such a course may show that a large constructive policy is in the view of those who differ from the Majority and Minority Commissioners.

- I. One authority in each area for administering all forms of public relief (Dr Downes).
- II. This authority shall be directly elected (Dr Downes).
- III. The elections shall be yearly. One-third of the board shall retire each year (Bradford Guardians).
- IV. There shall be representative nomination to this authority by certain defined interests such as trade unions; friendly societies; medical and legal profession; voluntary charities; and Women (Dr Downes).
- V. These nominated members shall always be in a minority [say one-fourth]. They shall be nominated according to a statutory scheme (Gloucestershire Education Committee).
- VI. The present area shall continue, except for purposes of combination (Hon. Charles Booth).
- VII. Boards of guardians shall combine for special purposes, such as the institutional treatment of consumption, epilepsy, etc.
- VIII. There shall be statutory arrangements for co-operation with voluntary charities, especially as regards the aged and incurable (*L. G. B. Circular*).

It is needless to add that an adequate exposition of this scheme is not now possible, and has not been the aim of this paper. Ours has been the more modest yet equally serviceable aim, to show that the proposal to ensure greater efficiency by a transfer from guardians to councillors is not proven; that it

runs counter to certain great economic laws; that it overlooks the grave social shortcomings of municipal government; that it is forgetful of the past history of our national efforts; that it is to a large extent a reactionary return to the administration obtaining prior to 1832; that it is an unconscious effort to subordinate this matter of the poor to other interests; that far from being a Magna Charta of democracy, it might almost be looked upon as a carefully engineered scheme to limit the outlay on poverty by taking it from the people and handing it over to a bureau of officials directed in the last place by a clever and powerful plutocracy.

The final judgment on these intricate matters must be beyond a paper such as this. But our work is done if we have suggested an unprejudiced view to those honest thinkers whose life's aim is the preservation of free institutions and the care of God's poor.

THE CATHOLIC RECORD SOCIETY

THE WORK OF THE CATHOLIC RECORD SOCIETY

By Father JOHN H. POLLEN, S.J.

I.—THE DISTINCTIVE OBJECTS OF THE SOCIETY.

In a congress like the present, where we see so many workers, and even so many societies of workers, comparing experiences in different fields of activity within the Church, we cannot but be deeply impressed both by the multiplicity of those activities, and also by their utility to the Church. We shall next naturally proceed to codify and arrange them in our minds. We shall not fail to be struck by the great number of guilds and congregations which devote themselves to serving the altars of the Church, and to succouring her poorer members. These are indeed so many that, as I understand, quite a large number are not represented here this year; though we hope

that they may be at our next congress. Of societies that attend to the intellectual needs of the faithful there are much fewer. Their fewness is to be regretted, because, as we all know, the losses of the Church from the attacks of literary and learned adversaries, though their injuries may not be much felt at the time, are really most serious. If only we had the control of the Press and of the universities, how easy our task would be! If I may strain the metaphor of our "leakage," I might say that the leakage from the top of the cask is far more serious than that from the sides and the bottom. There ought to be many societies to remedy this great evil. The *Catholic Truth Society* gives us indeed a splendid example. The variety and literary excellence of its publications is truly surprising. But after all, "What is one among so many?" as said the Apostles. This Society is, moreover, a pioneer society of courageous and ubiquitous skirmishers, bringing aid to Catholic truth wherever it is assaulted. But, as you know, no army is safe, no country is safe, which has not in its midst cannons of the heaviest calibre. So, too, no Church can be safe unless she is well provided with men of learning and with books, libraries, and the other intellectual aids, without which even knowledge avails little. Some one may say that we have superior learning in our seminaries, our monasteries, and large colleges. Quite true. But for them, we should be in a sorry way; and, while they are what they should be, we are reasonably safe from extermination and serious defeat. On the other hand, that narrow margin of safety can never satisfy us. It is unbearable to think that souls dear to us should be overcome, as they daily are, by the intellectual pressure of educated non-Catholics, while we sit by doing nothing, though, if we would combine our efforts, we might effect much.

It is the ambition, the intention of the Catholic Record Society to afford the means of combining forces for the study of post-Reformation history. Of all intellectual realms this is the nearest to us. It is the most necessary for us to occupy; it is the easiest to enter, to delimit, to make our own. A little self-sacrifice, a little co-operation will here go a long way. The attempt is practicable; our success has already been most encouraging.

I wish to insist very strongly on these points, for we regard them as fundamental to our aspirations and to the works we have hitherto executed; but there are two possible misconceptions against which I must guard. First, please do not think that our work is any way *confessionnel*, as the French say. There is nothing controversial, nothing of religious interest only in our books. We hold up the mirror of the past; we record with scientific, with mechanical accuracy, what has taken place in times remote from present memory. But we leave it to other sciences—to theology, for instance—to deduct conclusions, to point arguments. We have many Protestants among our members. We have had Protestant contributors, and we should welcome more. We are frequently quoted by non-Catholic writers.

Secondly, when I speak of our aims being to fill an intellectual want, do not, please, conclude that our works are of no use or interest except to the deeply learned. Not so. On the contrary, everyone interested in reading historical books will find much to his taste in our volumes, and we court effusively the assistance of those who perhaps will not undertake to do more than transcribe some plainly written documents letter for letter. Few indeed can there be whom we cannot assist, and who cannot assist us.

II.—GENEALOGICAL MATERIALS.

We must now proceed to survey the field of work from which we expect to reap the rich harvest of information of which we have spoken before.

Our subject, then, falls into two divisions: Genealogy and History. The most important documents for Genealogy are of course the registers of baptism. They unfortunately begin rather late. It was impossible to keep them during the persecution era. There were, therefore, very few before the first Relief Act of 1778, and many have unfortunately been lost in comparatively recent times, because they were kept in small, insignificant books. In passing, let me implore all who are in a position to procure the binding of registers, or of any other record which is unbound, to espouse the cause of the book-binder with magnanimity. The enterprise will sometimes need

courage and principle, but the reward is great. Properly bound records are practically eternal, and some day their value is sure to be appreciated; while unbound papers seem doomed to the flames. Alas for the losses which niggardliness over the binder's bill has caused to our books and papers!

To return from a very important digression. The greatest collection of Catholic registers is that preserved at Somerset House. In the year 1840 the baptismal registers of seventy-seven Catholic missions (and some of these place-names really cover more than one district) were sent up—not very prudently—in answer to a Government inquiry, and were never returned. It will interest you to hear that forty-five of these are from Yorkshire, and two are from Leeds, viz., from St Patrick and St Mary, and are dated 1780 and 1834. Some of the archives of the bishops may have registers from missions in the old presbyteries, where indeed they ought to be, and where if well bound they should remain for ever. We hope to copy them all in time and to give them a place in our volumes.

Here let me say a word on an objection one sometimes hears. There are people who fear that Catholic genealogy will never interest them, because all their relatives are Protestants; and moreover, they go on to add, because all their family always have been of that religion. The first statement may no doubt be true, but the second is far from probable, and raises two suspicions:—First, that these worthy people have little idea how very widely a family tree spreads out, when one begins to trace its branches accurately and in detail; secondly, that they are under the erroneous but not uncommon impression that Catholicity persevered in this country almost entirely in certain old families. This last statement, as I have worded it, and as many people hold it, overstates considerably a proposition that is true. There were no doubt two or three periods in the long history of our persecutions when we should have nearly died out, humanly speaking, but for the protection of the family tie. This was especially true of the long period of depression which preceded Emancipation. In those days converts were few (according to our present standards), but the stability of families was remarkable. Yet this was not always so. There were periods during the Tudors and Stuarts when

the tide of converts was strong, though on the other hand the strain of persecution swept many individuals and families away from the fold. Even at the period of the greatest losses, before the foundation of the seminaries and the coming of the missionary priests, I find the Spanish ambassador noting the remarkable number of converts made by the old Marian priests; and during the missions of Fathers Persons and Campion, the heroic period of our Church, the missionaries report, "While some fall away, others come forward to take their places." If you read the lists of Catholic prisoners and recusants in the reign of Elizabeth, you will find that the series of names differs most remarkably from those under the Stuarts, and so forth. Accurate numbers are impossible to obtain, but I do not think there is a large family in England which has not some bearers of its name in the Catholic ranks; none without Catholic collaterals; few without Catholic branches, or even Catholic generations. Almost every English name will be found in our indices, and that is as much as to say that every family has something to learn from our volumes.

III.—HISTORICAL MATERIALS.

A. *Record Office, etc.*

When we turn to the historical records of the English Catholics we find ourselves contemplating a field so wide, we might almost hesitate to enter it, if we merely looked at its extent and did not regard the possibility of surveying a large amount of ground by systematic, well-organised efforts. Our period, then, covers nearly three hundred years. But, as we saw, in the matter of genealogy, the effect of the persecution was to prevent the Catholics from preserving any records at all in England itself until the Relief Acts and Emancipation. In England itself, then, the only ancient records which were preserved were those of *the persecutors themselves*. In our public record office, our public libraries, we find much that relates to the persecution of our forefathers: as, for instance, recusant-rolls, records of trials, lists of prisoners, reports of spies, intercepted correspondence. These lists of names, though intended to bring disgrace, are our rolls of honour. The names of these

martyrs to liberty and faith are our pride. The charges of malice are to us so many testimonies of good work done, of honourable confession, of sincere faith, and of innocent conscience. On the other hand, the details of fact offered by these hostile witnesses are few, and, as will immediately appear, not very reliable.

B. *The Vatican Archives.*

The records of Catholics about themselves are of course of far greater value and interest than those written by Protestants about them. One class is written with knowledge, sympathy, and love of truth; the other class with hatred, falsehood, or at best with irony or ill-will. The chief disadvantages of our Catholic records is that many are preserved abroad and written in foreign languages. Of all sources the most ample is that of the Vatican archives, with which should be reckoned the Archives of Propaganda for more recent times. We all know and confess that the Pope is the head of the Church; but I must confess to you that, until I had the privilege of studying in the Vatican archives, I had no idea, I had no chance of forming an idea, of the way his headship involved him in the affairs of Catholics all the world over. Those in need of the necessities of life send to him full accounts of their misfortunes; those who are carrying out reforms or constructing educational establishments, or meditating other works of importance, write for his advice, or intercession with others; or at least for his paternal blessing. Those who are in the midst of their work report progress, and those who had failed or succeeded explain the causes of their good or bad fortune.

When we come to think of it, we shall soon recognise that the universal Father is sure to be inundated with correspondence of this character, while the universal judge is still more sure to be pressed by multitudes of plaintiffs and defendants, each setting forth their story with all fullness from their own point of view. Finally, as universal pastor, the Pope directs his nuncios and messengers to all parts and corners of the world, urges them to attend to all the interests of the faithful, and requires and receives from them full and detailed accounts of whatever they undertake or observe.

From what I have said, anyone will see that while the papal archives are bound to be of exceptional interest to all historians they must be of unique value to the English Catholics, both because they are so extraordinarily full of matter, and also because they alone have not suffered appreciably from the ravages of the Revolutionary movement, which sooner or later overwhelmed all English Catholic institutions on the Continent.

Unfortunately the distance of Rome, and the universal predominance of the Italian and Latin languages, make this great source a somewhat difficult one to avail ourselves of. But when I say that the English Government have, with most commendable foresight, had thousands and thousands of documents copied (chiefly by our late member Mr Bliss) and transported to the Record Office in London, we see that one great difficulty has already been greatly diminished. In France and Germany large publications of Roman documents have long since been successfully undertaken, and we are already in a position from which, with management, we may do as they have done.

C. *The Westminster Archives, etc.*

The largest and the most important Catholic archives in this country are those belonging to the Archbishop of Westminster. Though these papers go back to the beginning of our period, it must not be imagined that Catholic correspondence has been kept in London during all or most of that time. Before Bishop Challoner, little or nothing seems to have been preserved. But the secular clergy had agents at Rome and at Paris, and the chief treasures of the archiepiscopal archives consist in the correspondence of these agents, which was brought back to this country at the time of the French Revolution. Westminster has also inherited the surviving papers of the Seminary of Douay. Unfortunately these are but few. The most valuable are the celebrated *Douay Diaries*, the hitherto inedited volumes of which our Society is now commencing to publish.

Some other dioceses have archives. Clifton is especially strong in correspondence relating to Emancipation. Southwark has received valuable legacies from Canon Tierney and Dr

Rock. Our chief colleges of the clergy, Oscott, St Edmunds, Ushaw, have all collections which we hope may be increased with time, and carefully catalogued. The manuscripts of the Old Clergy Brotherhood (formerly "The Chapter") are exceptionally valuable.

D. *The Religious Orders.*

The Jesuit archives, especially those at Stonyhurst, are very rich. If they still possessed all that they once owned, they would be the amplest of all, for they once had more colleges and other institutions than any other Catholic corporation. But their losses have also been on a large scale, and the bulk of the papers that belonged to them before the Revolutionary period are now in the archives of Belgium, and though in disorder are perfectly accessible. These papers have already been drawn upon to some extent by the late Father Morris and Brother Foley, and from their works we can obtain some idea of what is still to be obtained.

In the same way information may be obtained concerning the Benedictine archives from the articles on them in the *Downside Review* (vols. v. and vi.), and from the various papers of Dom Gilbert Dolan and others. For the archives of the Carmelites, I may refer to the publications of Father Zimmerman, and for those of the Dominicans, to Father Raymund Palmer, O.P. Father Bede Jarret is preparing for us a valuable list of those enrolled in the Dominican Rosary Society in the eighteenth century.

E. *Old English Convents.*

Our convents were all (except those at York and Hammer-smith) on the Continent, and used to keep very interesting chronicles and registers. Most of these were unfortunately lost during the Revolutionary period. *Twelve registers*, however, survive, belonging respectively to the nuns at Bruges, Carisbrook, Chudleigh, Darlington (both Carmelites and Poor Clares), Lanherne, New Hall, Newton Abbot, Stanbrook, Taunton, and Teignmouth (where they have the register of Pontoise as well as their own). Our Society has just published that of "the

Blue Nuns of Paris." Several convents which have lost their registers have nevertheless preserved lists of obituaries and the like. We have already collected many of the last-named documents, and some convents, notably Newton Abbot, have begun to publish their registers. We may hope that all will be printed in due course.

F. *Muniment Rooms of the Catholic Nobility and Gentry.*

Many interesting papers are preserved in the houses of the old Catholic families, and nothing would be more delightful than to discover journals, diaries, and correspondence that would illustrate the life led in Catholic homes during the bad times. Unfortunately, the same causes which prevented bishops and priests from keeping papers before the Relief Act deterred the lay Catholics from doing so. Still, when I mention the *Tyldesley Diary*, the *History of the Dukes of Norfolk*, which Canon Tierney embodied in his *History of Arundel* (a history drawn up from the papers of the Howard family), to say nothing of the *Jerningham Letters* and the *Bedingfeld Papers*, I have indicated that if the right method were followed many interesting papers might be discovered from this source.

IV.—THE FINISHED WORK.

So much, then, for our materials. Now let us suppose that our experts have selected the documents of chief importance, that our copyists have transcribed them, that our editors have by introductions, notes, and illustrations explained the full significance and import of the various papers, their relation one to another, and their bearing on our history as a whole. Suppose that their notes and references to printed literature on the subject are in type, and that the patient but not uninteresting work of the index-maker is completed; suppose all is printed in the good clear type, and on the splendid paper which the Catholic Record Society affects—what a noble work will then be before us! The past will live again; not drawn by any modern, however talented, but by the contemporary recorders and chroniclers, the first-hand witnesses of the facts they describe. There will be no getting behind their facts, no

resisting their testimony. Some points there will be on which we shall have to confess ignorance; but the mass of facts, accessible to those who wish to know the truth about our past will be enormous. Some reputations will suffer: but who can be under any apprehension as to the broad general verdict that will be given on the publication of the full truth about our Catholic forefathers?

V.—AN APPEAL.

I have but one appeal to make, but that is a serious one. We do much need helpers, earnest helpers, who will undertake to work up special points, to edit papers, to index books, to analyse previous historians, to codify the many references to Catholic documents found in the publications of other historical societies. There is a call for many workers. There is work for talents of many sorts; I do not promise that it will all be easy work. Valuable work always needs some effort for its successful accomplishment. But I can promise a result worthy of generous and united labour. I maintain that by common work, by our common subscriptions, we are raising a great and honourable literary monument to our heroic ancestors which shall vindicate their honour, prove their loyalty, and perpetuate their names. To have touched that work will be an honour, to have assisted it a joy, a lasting satisfaction to have helped it forward even at the cost of sacrifice to ourselves. When I say that the publication of each volume costs those who supervise it something like £150 to £200 in labour, it will be realised that I mean the word "sacrifice" in its true, in its highest meaning. I ask, however, for this difficult thing without hesitation, and without misgiving as to the result. From the beginning we have found that this noble spirit exists. The *Catholic Record Society* is confident that in appealing now to a large and extended circle, it is issuing an invitation which the North will not be slower to accept than the South. Through the Catholic Conference of Leeds we may trust that our great project may be brought a long step nearer to its successful realisation.

CATHOLIC SOCIAL GUILD

SOCIAL RESEARCH AND PROPAGANDA

By the Rev. CHARLES PLATER, S.J.

It is the aim of the Catholic Social Guild to become an instrument of Catholic social education. That there is imperative need of such education amongst us, may here be taken for granted; for though that need is not yet sufficiently recognised by the Catholic body generally, it is recognised by those whom I am addressing, as their presence at this meeting shows.

Now, social education, like other education, involves two things: the training of the teachers, and their subsequent action upon those whom they have to teach.

It can scarcely be said that for the purpose of social education we possess in this country at present a supply of trained teachers. Nor is it quite evident that the interest of our fellow-Catholics in social questions is such as to make them thirst for information. It is not easy to get a Catholic audience together for serious lectures on social science; but the difficulty of getting an audience is as nothing to the difficulty of getting a lecturer. This is the state of things which the Guild must help to remedy. We have to train teachers, and we have to find them opportunities of teaching. The present short paper will deal with some aspects of this twofold task.

First, as regards the training of teachers. The work should not be difficult, given a certain readiness to be trained: for the Catholic Church supplies us with the great social principles upon which that training must rest. I need not remind you that those principles are not eclectic: they are not borrowed at haphazard from the various social schools. They form a complete, organic and satisfying system. They have their roots in revelation and the natural law. There is, as you know, nothing really new in the encyclical *Rerum Novarum*. It

merely co-ordinates and summarises in a masterly fashion the traditional social teaching of the Catholic Church, giving it such general applications to modern requirements as is possible in a letter addressed to the whole world.

We have, therefore, been given our foundations; but we must ourselves raise the superstructure. The principles have to be applied to our actual conditions, and this requires that we should know something of those actual conditions—and by conditions we must understand not only social needs, but the attempts which are being made to provide for them.

For the training of social teachers, therefore, we must have opportunities of acquiring information about social conditions. We must organise social research.

It may be objected that opportunities for acquiring such information already abound. We have floods of literature on social subjects—the three volumes of the Poor Law Report would alone keep most of us going for some time to come. We have the British Institute of Social Service, and the London School of Economics. How, it may be asked, can we hope to compete with elaborate agencies of this kind? And even if we could do so, what would be the use? The work of collecting information has been done for us. All that is required is to avail ourselves of it.

Now I shall not be suspected of under-rating the importance of these sources of information. If the Guild can increase the number of Catholics who utilise them it will do a good work. Yet the fact remains that none of these agencies can give us all that we require, and that we must supplement their admirable work by organised research of our own.

Why is this? The reason is because, as has been said, Catholic social science is a distinctive thing. However fully it may utilise the labours of others, it must in the last resort work for itself. It has its own standards, its own atmosphere, its own ideals; and it must have its own data—data which are not to be found even in that most complete and scientific sociological document of recent times—the Report of the Poor Law Commission.

Catholic social work is a different thing from other social work. It has its own motives which transcend other motives,

its own methods which supplement other methods. It rests on a spiritual basis. It is a product of revealed religion. It draws its strength from above. It invests the poor and the weak, who are the special objects of its solicitude, with a dignity which is something very different from the interest which they possess in the eyes of the mere philanthropist who measures and weighs them, inspects their domestic arrangements, prescribes their diet, and investigates their habits. The poor, to a Catholic, are not merely a possible asset to the Empire, or a national menace, or a disgrace to civilisation, or an object of ethical pity. They are, above all, brothers and sisters, members of Christ's Mystical Body, temples of the Holy Spirit. Their bodies are tended and served with respect on account of the light within. And if you tell me that some Catholics are heedless of the material wants of the poor, I say that their Catholicism needs strengthening. If you tell me that some Catholics content themselves with indiscriminate almsgiving, I say that the gifts of wisdom and understanding which they received in confirmation are not bearing due fruit. Catholic charity, especially in these days of social complication, requires us to take thought for the poor: if we are too indolent to do so, our charity is a mockery. True Catholic charity, precisely because its motives are so high, will not allow itself to be outdone by mere philanthropy in the searching out of sound methods, in the needful work of investigation and organisation. Moreover, this work, as I have said, must be done by Catholics for themselves. Though they will avail themselves of the best methods which they can discover, they will yet have to supplement those methods and to give them a Catholic complexion: and before they can do this they must ask many questions, the answers to which are not to be found in reports or reference books.

I am pleading, let me confess at once, for a Catholic Information Bureau. We may first consider what kind of information such a bureau should collect, and we may then proceed to ask by what practical steps it might be brought into existence.

Now, in the first place, such a bureau need not attempt to do what has already been done. It would be fatuous for us to

waste time in laboriously collecting statistics about small holdings or women's wages or trade unions, when an application to the secretary of an existing society, or a reference to a report, would give us all that we want. In matters of this kind the task of our bureau will be very simple. It will merely have to put the inquirer into communication with existing agencies or to refer him to some accessible book. Yet even this, it may be remarked, is something. Too many of us have not the faintest idea where to apply for such information.

On the other hand, there is a great deal of information which is at present simply inaccessible—information which we may require for the reasons above given. This may be illustrated by a few examples. We already know, or we can find out from existing reference books, the number of trade unionists in the country. But it is not so easy to find out the number of Catholic trade unionists and their distribution. Yet the latter piece of information is no less important to us than the former. Catholic trade unionists, besides supporting their unions, as do other members, have a special mission—the mission of keeping the trade unions true to their proper purpose, and of counteracting movements in favour of secular education, and so forth, which prejudice not only the cause of religion, but that of labour also.

Again, take the matter of the Boy Scout Movement. It is not difficult to find out how many Boy Scouts there are, how they are organised, and what they are doing. But can anyone tell us straight away how many Catholics are supporting the movement, how far the bishops have encouraged it, to what extent it may be made to fit in with Catholic organisations and Catholic methods?

In like manner, there are numerous schemes of social reform at present before the public, some departmental, others of wide scope, some conservative, others sweeping. What are their relations to Catholic principles? How far, if carried out, would they affect Catholic interests? These questions are not answered in reports. We must answer them for ourselves, or at least we must work up the materials for an answer.

Once more, we have to collect information about Catholic institutions—their methods and results, their relation to each

other and to non-Catholic institutions and to public authorities. For this purpose a centre of reference is absolutely necessary—not to interfere with Catholic institutions, nor to attempt to control them, but merely to obtain, classify, and distribute information. Such work will help to prevent overlapping and waste, it will secure fresh workers, discover new fields of work, and promote efficiency generally.

I need not stay to point out the apologetic value of such information about Catholic social works. We are judged by our fruits, and a little knowledge of those fruits could not fail to dissipate much of the prejudice against us which still exists. It may be well to hide our own light under a bushel, but it is not necessary to subject the lights of our fellow-Catholics to similar treatment. The work which is being done, for instance, by nuns in this country, is not sufficiently recognised. Some acquaintance with the results achieved by the Sisters of Charity or the Nazareth House nuns, might lead our social reformers to set a higher value on the imponderables of life,—to discover that schemes are of little value without devoted men and women to work them, and that the highest types of devotion are those fostered by Catholic doctrine.

But there is much other work for our information bureau to do. It will have to gather together and make available the priceless social experience of the clergy, experience gained through an intimate knowledge of the poor, to which the mere investigator cannot hope to attain. It will have to keep in touch with the developments of Catholic social science abroad, and to secure the collaboration of experts in theology and philosophy, history, and practical social work. It has been a source of weakness to us in the past that these various branches of knowledge have not been co-ordinated. Some of us have studied social principles in the abstract, and have remained ignorant of actual social conditions; others have acquired practical knowledge of the conditions, and remained ignorant of the principles. The encyclical *Rerum Novarum* and Mr Beveridge's admirable book on Unemployment are not commonly found on the same bookshelf. They should surely be introduced to one another. An information bureau might help to find what may be called the common denominator of

these and other volumes: it might help to create a Catholic Social platform which would transcend party politics; it might save some of us from attaching the label of "Socialism" to any social proposal of which we do not happen to approve: and finally it might help us to realise the immense opportunities of social well-doing which lie before us.

But how could such a bureau be started? I admit that it cannot at once spring into maturity. Like Topsy, it must be allowed to grow, and we cannot anticipate the various stages of its growth. But at least we may encourage that growth, and the present question is: Where are we to begin?

We are not yet within sight of extensive premises, salaried secretaries and resident experts, though the stimulating example of *Action Populaire* may encourage us to dream of such things as possible in a remote future. Let us rather remember that *Action Populaire* began in a garret with two enthusiasts and a box of pamphlets. Our beginnings must be scarcely less modest, yet there is no reason why they should not be as practical. By way of eliciting discussion, the following very tentative proposals may be offered.

Let us suppose that we agree to take as our centre Birmingham, where the Guild is in such a flourishing condition. We shall need, in the first place, a volunteer librarian, who, with the help of other volunteers, and under the direction of the Central Executive, would arrange and index the material collected. He would superintend the formation of a reference library, to which members would be invited to give or lend volumes. Other volumes would be purchased by degrees from the funds of the Guild. Reports of Catholic institutions would be collected and copies of reviews, like *Progress* and *Le Mouvement Social*, sent in by members who happened to subscribe to, but were not anxious to file them.

Next, as to press-cuttings—the value of which will be recognised by anyone who has worked at the British Institute of Social Service. These might be collected and arranged with the minimum of trouble and expense by means of a little organisation. Take, for instance, the Catholic newspapers. Members of the Guild might be found who would divide the labour. A subscribes to the *Tablet*, B to the *Catholic Times*, C

to the *Universe*, D to *America*, and so on. Let each undertake to cut out any article likely to be of use to the Guild, marking on each the date and the name of the paper from which it is taken. The cuttings would be sent to the bureau, where they would be slipped into large envelopes or cardboard cases according to subject. After a year's accumulation, the bureau would be in a position to answer some of the questions that may need answering:—What Catholic missions have taken up the Boy Scout Movement, and with what results? What encouragements and recommendations have the Bishops given to social workers? What social literature of interest to Catholics has appeared during the year? How is the Catholic Boys' Brigade progressing? What are the situation and prospects of Catholic Emigration? What part have Catholics taken in supporting the Social Welfare Association, or the National Purity League, or the Children's Country Holiday Fund? What has been the progress of the Catholic Temperance Movement, or the Catholic Trade Unionist Movement, or the Federation Movement? Incidentally, I may say that such a collection of cuttings would not only provide answers for anxious questioners, but would considerably facilitate the production of the *Catholic Social Year Book* and help to make it more complete.

The collection of books and pamphlets, reviews and cuttings, thus formed should be made accessible to members of the Guild who live in the neighbourhood. Gradually there might be formed a little body of "specialists,"—to use a somewhat pompous term: I mean of Catholics who would give a little time (say an evening a week) to research in quite a small way. Each might take a subject,—Temperance, Emigration, Housing Settlements, Trade Unions, and so forth, and ascertain what books and papers in the library deal with his or her particular subject, and what other agencies might be applied to for further information. These local research students would be reinforced by a growing staff of corresponding students. The librarian would have a list of the members of the Guild in various parts of the country who have had some experience in one or other of the branches of social science or practical work, and who would be willing to answer an occasional inquiry from the

bureau. If all the information and experience possessed by the Guild could be pooled it would amount to something very considerable.

There is no reason why subsidiary centres of information should not be formed in various large towns, each in communication with the central office. These subsidiary centres might concentrate upon problems which were particularly acute in their own district.

I have left myself but little time in which to speak of the second task which awaits the Guild, namely social propaganda. But here suggestions will more easily occur. It is clear that the Guild will not grow without support, and that members who set themselves to promote the sale of its literature will both help to the increase of the Guild and further the objects for which it exists. We need many more members, not only to provide us with the sinews of war, but also in order to increase our fighting force.

There is so much work to be done, that every member of the Guild should take a share in it. We want lecturers; the lecture outlines which the Guild is preparing should make it easy for a member to work up a lecture or a paper on a social subject. We want energetic people to start new branches of the Guild in large towns. We want local agents to keep an eye on the public libraries and reading-rooms and to secure the introduction into them of Catholic social and apologetic literature. In this matter we hope to co-operate with the Catholic Reading Guild, which is doing such excellent work with so little support. We want those who are already engaged in social work as town councillors, Poor Law guardians, managers of clubs, and the rest, to give us the results of their experience. We want those who belong to the various Catholic and non-Catholic societies to keep us in touch with those societies.

And finally, we want donations. There is a great deal of work which the Guild is only prevented from doing by the lack of revenues. It may be mentioned that a donation of £5 made it possible to publish for a penny the sixty-page pamphlet containing the encyclical on the Condition of the Working Classes. Similar donations would enable us to bring much useful social literature within the reach of all classes.



[Rosmont, Photo, Leeds.

HIS GRACE THE ARCHBISHOP LEAVING THE CATHEDRAL AFTER MASS.

The progress of the Guild during the ten months of its existence has been, all things considered, very satisfactory. But in view of the immense amount to be done and the terrific obstacles to the doing of it, we must not rest satisfied with ourselves, but must work with renewed spirit to recruit the army of labourers required for so great a harvest.

THE ACTION POPULAIRE—A CATHOLIC CENTRE OF SOCIAL WORK

By the Rev. P. M. CAVROIS, S.J.

To realise that these two words, *Action Populaire*, are, to social workers at least, something more and better than a perplexing French idiom, one has only to look at the able and well-informed pamphlets recently published by the Catholic Social Guild.

One of them, *Catholic Social Action in France*, by Irene Hernaman, deals so fully and completely with the new social movement I am to talk about, that I might as well have been content simply to refer you to it, did I not in the first place appreciate as I do the honour bestowed upon me of addressing you to-day, and moreover were I not eager to follow the excellent piece of advice suggested by the pamphlet just mentioned: "It is exceedingly important that a representative of the *Action* should be present at every large assembly of social workers, in order to keep in touch with every development of social thought and action."

I will therefore endeavour to state briefly, in the short time allowed to me, what was the origin of the *Action Populaire*, its central idea, how it was worked out into action, its development and influence in the past as well as at the present moment, and its prospects for the future.

It was in the year 1903, shortly after the exodus of the expelled congregations had left France covered with so many ruins of Catholic institutions, that a man of great ability and experience in the missionary field, Father Henry Leroy, conceived the plan of what was to develop into the *Action Populaire*.

The country had long been disorganised by anti-religious legislation and godless education, and a remedy was needed—not merely a remedy which might plaster up and smooth away any local ailment, but a remedy that would force its way to the very seat of the disease, and bring new life and strength to the whole body.

Father Leroy was of opinion that social action might be the desired remedy; he could not but think that to organise according to Catholic principles all that has to do with the temporal welfare of the people, was also the best way to prepare the ground for a revival of religious practice. He therefore set to work and undertook the publication of a social library. With the help of as many collaborators as he could get, economists and sociologists, priests and laymen, he intended to bring out books in which all social questions should be treated from the Catholic point of view. His aim in doing so was to educate French Catholics at that time for the most part largely ignorant of such questions, to make them realise the importance of social organisation in the life of a nation, and to induce them to put into practice the principles, and to follow the examples set before them.

How this original idea developed into the *Action Populaire*, how the little seed by God's loving providence became a fine tree, under which many social works and publications now find shelter, would take too long to relate. Suffice it to say that, as is often the case with so many works of God, the beginnings were very humble and the pioneers had to struggle against all sorts of difficulties. After having been lodged, when the whole staff numbered only seven, in premises so poor that a kitchen had to be used as an office, and a shed as a library, it has now found a spacious, comfortable, and well-equipped house in the "Institut Maintenon," formerly a girls' school, where its numerous staff of directors, editors, clerks, and employees find all facilities for their study and business as well as for the many services which the work has developed.

It is now time we should state as precisely as we can what the *Action Populaire* in its present form exactly pretends to be.

Perhaps it might help people to clear up their notions and

to dissipate prejudices if we begin by saying what it is not supposed to be.

It is not a league, neither is it an association of any kind like, say, the German *Volksverein*, to which the *Action Populaire* has often been compared. Of course, there are in the two movements some common points, as they both deal with social work inspired by Catholic principles, but the *Action Populaire* has nothing like the 600,000 members who subscribe to the German Association.

Neither is it a political group, like the *Action Libérale Populaire*, headed by M. Piou, for which, owing to the similarity of the names, it is very frequently mistaken. The *Action Populaire* has nothing to do with the *Action Française* nor with the *Sillon*. As it stands clear of any political group, it is also independent of any social schools that hold particular social views, such as the *Ecole Démocratique*, the *Ecole Catholique-libérale*, the *Ecole Conservatrice*. It is widely open to any sound social ideas and practical reforms, no matter whence they come, and it does not care about any particular label of thought, beside being social, being Catholic, and being Roman.

The *Action Populaire* is essentially a centre of social propaganda. It is not meant to start and run by itself any social institution like young men's clubs, agricultural syndicates, co-operative societies, and similar associations; its task is to do the brain work, to investigate the social problems in the light of the Catholic faith, to find the best practical solutions, and then to diffuse as widely as possible among the mass of the people, by means of tracts, pamphlets, reviews, books of various kinds, leaflets, and even posters, sound social ideas and the best methods of reform and improvement.

Its aim is to promote the social education of the nation and to bring all, but chiefly the middle class (*la bourgeoisie*), which is in France, as elsewhere, the backbone of the nation, to realise that justice and charity do not regulate our social institutions as they ought to, and that some reforms are badly needed. It thus suggests what may be done, and tends to raise up earnest philanthropists, Christian employers, and social apostles to do it.

In a programme-pamphlet, written by M. l'Abbé Desbuquois,

the present head of the *Action Populaire*, the central idea upon which all the work is based is thus set forth.

It is an admitted fact that there exists in the present circumstances of modern life a close connection between moral action and social action. For the greatest part of humanity, work, and very frequently hard manual work, is a constant and rigorous necessity of life. Eight to twelve hours of the day, five or six days of the week, and, broadly speaking, at least two-thirds of an ordinary workman's life, are given to work. To live means to most men to earn a living by work. Most people cannot even give a thought to intellectual, moral, and religious life until a mere living has previously been assured to them by work. It is therefore all-important to try and harmonise this normal condition and necessity of life with the supreme end of it: to organise it in a way which will, at the same time, satisfy both the material needs and the superior tendencies of man. Hence it becomes evident that before a deep, permanent, and thorough religious action can be exercised on the mass of the people, it is more than ever necessary to regulate according to Christian principles our social institutions in which the activity of so many men is engaged.

Let us now explain how the *Action Populaire* carries out its programme of socially educating the nation. Who are its teachers, and which are its text-books?

The professors to whom the *Action Populaire* has entrusted the charge of teaching are many; they include specialists in social science and political economy, theologians, jurists, and canonists.

Beside the staff of twenty-nine people generally residing in Rheims at the central office, there are about 250 collaborators and correspondents, French and foreign, bishops and priests, men and women, living in France or abroad, in town or in the country, and therefore in touch with many different conditions of life.

The social ideas and theories they elaborate, the problems they investigate, are diffused among the public by the *Action Populaire* books and publications. These are of different kinds, according to the class of people they are meant to educate, just as in ordinary teaching a distinction had to be

made between primary, secondary, and higher education. In this case, secondary social education was the first to be provided. To this class belong the yellow tracts of thirty-six pages, which are published twice a month, and of which 225 have up to date been brought out. They deal with all sorts of social questions. Some set forth clearly the great principles, as, for instance:—

No. 49. *The Social Question and Democracy*, by Du Maroussem.

No. 97. *Christianity and Solidarity*, by Georges Goyau.

No. 87. *Associations*, by H. de France.

Others state the results of inquiries made at the farm, in the factory, in the workshop, in the homes of the poor, or in already existing social institutions. Such are, for example:—

No. 17. *Hand Lace*.

No. 9. *Parisian Working Girls*.

No. 95. *The Paris Ragman*.

No. 71. *Our Little Scullions*.

No. 90. *The Bargees*.

No. 23. *Cheap Dwellings*.

No. 119. *On Behalf of our Washerwomen*.

No. 175. *How shall I build my House?* and so on.

Others contain the biographies, social principles, life, and work of well-known reformers such as Cardinal Manning, Bishop Ketteler, Count de Mun, Le Play, and others.

Every month there is also published the little *Revue Verte*, so named on account of its green cover. It is the necessary complement of the tracts, keeping readers abreast of new social developments and giving accounts of the chief social events of the month. The writers of these pamphlets are generally specialists, among whom one may note the names of prominent French sociologists like François Veillot, G. Goyau, Abbé Thellier de Poncheville, Ch. Benoist, L. de Seilhac, P. du Maroussem, to mention but a few.

Another series of pamphlets is called *Actes Sociaux*. These appear twice a month, and beside the authoritative pronouncements of the Holy Father and of the bishops of the world on social questions, they reproduce the best papers read at Congresses and whatever is important and useful in social legislation.

Now comes a series of books telling what is being done in the practical field by various classes of people:—*Prêtres de France, Françaises, Jeunes Gens de France, Jeunes Filles de France, Paysans de France*, are so many attractive monographs of social workers.

The result of all this work has been combined and gathered in book form in the *Guide Social*, which might be termed a yearly encyclopædia of social work. Canon Cetty of Mulhouse, whose great authority no one will deny, has said that "Social Germany, and even the *Volksverein* itself, has produced nothing which could vie with the *Guide Social*." What would he have said of the *Année Sociale Internationale*, which is a further development and an extension to three or four times the size of the book he praised? Of the same type is the *Manuel Social Pratique*, a handbook containing the laws, regulations, and technical details relating to the foundation of syndicates, insurance companies, and social institutions generally.

So much for secondary social education. Primary education, though of less importance because the employers had to be taught their duties first, is, however, not forgotten. Social leaflets called *Feuilles Sociales*, and written, like the catechism, in questions and answers by specialists, have been profusely scattered amongst the workmen. Every year a popular almanac called *l'Almanach de l'Action Populaire* is brought out. It gives, intermixed with illustrations and cartoons, all sorts of useful information on family, working, social, national, and religious life. To show its success, it is enough to say that 35,000 copies were sold in 1909, 73,000 in 1910, and 100,000 are already being printed for 1911.

And now as regards higher social education, a large and scientific monthly review, called *Le Mouvement Social International*, is specially directed to meet its requirements, and to train up the "élite" that should give the impulse to the social movement in the nation.

Let us just mention beside these, sundry books as *Vers les Humbles*, a social novel; an *Economic and Social Vocabulary*, an *Agricultural Library*, *Plans and Documents for Study Clubs*, *Joan of Arc: a drama*, and many more.

Concurrently with social action a series of publications

deals with religious action, which is, of course, ultimately aimed at. Other pamphlets are embodied in a special guide—*The Guide d'action religieuse*.

I have no doubt that you are now anxious to know in what measure all this literature has been diffused, and what practical results its diffusion has produced.

Let us, then, first have a look at the statistics from September 1905 to January 1910:—

656,654 tracts and *Actes Sociaux*.

19,149 other periodicals.

46,216 volumes.

41,491 booklets.

110,000 almanacs.

93,734 *Feuilles Sociales*.

8000 post cards have been distributed.

As to the results, it may be said first that the best proof of the good work the *Action Populaire* is doing is to be sought in the many approbations and encouragements it has received from the Holy Father, as well as from a really imposing number of French and foreign bishops.

In every diocese the *Action Populaire* has its representatives and is well known. In as many as in twenty dioceses the bishop himself subscribes to the chief publications of the *Action Populaire* on behalf of all his deans. A recent departure in the way of propaganda in the dioceses, is what is called the "Journées Sacerdotales." Invited by the bishop, the directors and some specialists of the *Action Populaire* go to the chief towns of a diocese where a meeting has been arranged for all the clergy of the district, and there, during two days, by means of lectures, papers, and private talks, the first place being normally given to meditation and prayer, they communicate the results of their experiences and impart to one another the ardour of their apostolic social zeal.

The amount of influence that the *Action Populaire* thus acquires may well be understood.

Another conspicuous token that their strenuous work is not done in vain, is to be found in the innumerable letters that are poured every day into their inquiry bureau the *Intermediaire Social*, proposing social difficulties, asking for the best way to

run a girls' club, a co-operative dairy, a workmen's syndicate, and so forth.

But, of course, the *Action Populaire* does not pretend to know all the fruits produced by the good seeds it has sowed. Teachers generally do not know in what exact way they have contributed to what their pupils have later on done in life. Their work is necessary, it is done in all earnestness. As to the results and rewards of their labours, they transfer all that from the hands of man to God.

But I ought not to leave you under the impression that the *Action Populaire* has reached its full development. The director, M. l'Abbé Desbuquois, is full of ideas for its future. The *Action Religieuse* section is specially meant to be greatly increased, and even to have periodicals and a review of its own as important if not more so than those published under the *Action Sociale* section.

It is believed by everybody at the *Action Populaire* that its influence is not to be restricted to France only, but has to become more and more international.

For let us not forget that in spite of differences which are bound to arise according to circumstances of time and place, yet this is certain, that these local differences sink more and more into insignificance in presence of the great principles which know nothing of frontier boundaries. Space is being annihilated and we are beginning to see this new living organism throbbing throughout Catholic civilisation with a common life and energy.

All social workers in different lands will therefore be able to combine their efforts for the bettering of social conditions of life according to the eternal laws of justice and charity, and thereby greatly facilitate closer relations on the basis of religious practice. Is not this a great *Catholic*—that is to say, *Universal*—plan?

In conclusion, let me assure you that there is no country with whom the *Action Populaire* is so wishful to be on terms of friendship and intimacy as your own England. Let your *Catholic Social Guild* and our *Action Populaire* shake friendly hands across our silver Channel, and let us pledge our troth each to each to make this new Catholic movement live, move, and have its being, like our own selves, in God Himself.

THE CATHOLIC TRADE UNIONIST SECTION

THE EFFECTS OF CATHOLICISM ON THE DISTRIBUTION OF THE MEANS OF PRODUCTION

By HILAIRE BELLOC, M.P.

The greatest of philosophers has said that revolutions in the State are caused by the unequal distribution of wealth; and the generalisation, though it is not universal, is true; for even when other motives or other forces have been present and even predominant in the production of civil disturbance, an adjunct and very often a prime motive force in the revolution effected was the economic instability arising from an unjust distribution of wealth among the citizens.

The truth of this ancient and fundamental formula was never more apparent than in modern Europe, and especially in modern England, at the present day. It is so apparent that no steady and judicious observer of economic society as it is now constituted, believes it for one moment to be stable; and the prime question which men are debating is not whether our present economic society can endure—for we have all made up our mind that it cannot—but how it shall be transformed, and secondly, by what means the transformation may be effected without the tragedy of a civic convulsion.

In order to appreciate the grave and perilous instability of modern economic conditions under what is called "the industrial system"—and especially in England—it is important to remember what are the factors of economic equilibrium. In other words, what are the conditions under which an economic contentment may be expected to reign throughout the body politic.

It is not, as some too little acquainted with men have

pretended, economic equality which produces equilibrium. The professional man with a fixed regular income supplying what he has been brought up to regard as his needs, may wish from time to time to have the advantages and the pleasures open to a great landlord or a financier who commands ten times that income. The artisan in regular employment who, in his turn, has but one-tenth of the professional man's income, may desire from time to time the opportunity and the advantages which the professional man's income should open to him, But this appreciation of the advantages of a mere increase of wealth, even when it takes the form of active envy, is not a powerful, a permanent nor a determining human emotion. It has not about it that compelling quality which, in other emotions, will lead to civil or a foreign war, to violent political action, to successful revolution or reform. For men are so constructed that the daily habits which they have come to regard as in some way normal to themselves, are the first things they consider. Pleasures to be obtained outside those regular habits are but pictures of the imagination or memories of exceptional experiences which have not created permanent wants.

Take such a luxury and pleasure as travel. A man receiving £200 a year in some clerical situation once in a year perhaps may indulge in a brief holiday, which does not take him abroad, and only shows him new scenes in his own country. A man earning £2000 a year professionally will perhaps also once in a year take a brief holiday; he can afford distant and foreign travel. The very wealthy man possessed of many thousands a year can afford permanent and extensive travel over the whole earth, and so attractive is this kind of luxury or pleasure that it often forms a very fair test of a man's income to see how far he can indulge in it. But no one will pretend that the desire for such expansion of experience is a compelling or a revolutionary thing. There are very few men who, in order to enjoy that extra pleasure would seriously inconvenience themselves or attempt by an abnormal effort to earn the extra money required. And as with this pleasure, so with others. Of two men, the one more wealthy, the one less wealthy, the wealthier will occupy better seats in a place of entertainment,

he will journey with a trifle more comfort, and so forth. But neither the artisan earning a regular and sufficient wage, nor the professional man who is fairly secure of his much larger but, according to his standards, only sufficient income, is possessed of a desire to attain the income of a man or class above his own, in a degree sufficient to cause civil disturbance. And if we examine human motives we shall discover that, while men do eagerly and anxiously and even passionately desire what each regards as a sufficiency, according to his habits and training, men do not, in the mass, desire more than that, or, at least, do not desire it with a force strong enough to compel them to political action.

There is a second foundation for this patent truth, which lies within every one's experience, to wit, that a man's expenditure upon actual pleasure is and must be very limited. Once the standard of the civilisation in which one lives is satisfied, once one has purchased the ordinary food and drink common to the civilisation in sufficient amounts, and the clothing and the type of housing therein required, the extra can only go in superfluities, most of which very rapidly lose their power of giving pleasure, and in their turn become mere habits, which, when they are satisfied, renders a man no better off than another of far less income. For instance, a man who can eat every day a variety of good meat well cooked, and can afford his glass of beer with such a meal, is quite as well satisfied as a man who has fallen into the habit of drinking a pound's worth of champagne every day. Once the champagne has become a habit, it is no more a pleasure to the man who indulges in it than his beer is to his poorer neighbour. Here is another test by which the truth of this may be established. We have all around us in modern society, and especially in the middle classes of it, men who began life on such and such a wage, and who can tell you that after so many years they are enjoying an income five, ten, or twenty times larger than that on which they started. Those men if they would examine their emotional experience, will find that their happiness did not vary with the increasing size of their incomes, and that in the main two economic factors alone were productive of really violent motives, such as compel a political revolution.

These motives were those connected with insufficiency and insecurity.

When a man cannot get that standard of sufficiency which it is not so very difficult to define in the concrete, when one knows the habits and traditions of a society (though it is impossible to define in the abstract), but above all when he is insecure as to his regular receipt of such a sufficiency, then it is that he is moved to desperate action.

I have dwelt at such length upon the fact that economic equality is not desired by the mass of men, and conversely that the mass of men will not engage themselves in a pursuit of ever-increasing wealth, because that fallacy has been so widely spread throughout our civilisation, and we must be rid of it before we can understand why modern society is economically so unstable. Modern society is economically unstable because the ill distribution of wealth causes for the mass of men a danger of insufficiency to be a constant menace; and because it causes the mass of men to be subject in the direction of their economic efforts not to their own wills, in which they recognise an absolute authority, nor even to the community which possesses a derived authority, but to the caprice, judgment, or will of a small body of owners who have no moral basis for their authority whatsoever, and who simply happen to have accidentally by the arrangements of society this power over the wills of others.

These are the two factors in the economic instability of our time. It is because so many men and such an increasing number of them have not enough; it is still more because many of even those who have enough and all those who have not are increasingly insecure in their prospect of the future; it is above all because no moral authority is felt or can be discovered for the compulsion of the will of the mass of men by the few owners, that modern society is unstable. It is on this account that the discontent which some few still pretend to misunderstand has risen to a point where it is on the verge of taking political action, and it is on this account that all reasonable and observant men are so gravely anxious for the future of society.

It is well to appreciate before going further to what an alarming pitch these factors of insufficiency, insecurity, and

loss of economic independence have proceeded: not indeed I am glad to say in the whole world, but in industrial Britain. Here are a few points which one may consider at random: of two men that die in modern London, one dies in some way dependent upon public support, whether during his illness or for his burial, or in the period immediate preceding his death. With an average income per family of quite £180 a year, quite one-third of the population is living upon something less than the minimum of subsistence as our lowest standard of decent living would have it. Of the total manual labour of the country, in spite of every effort to organise it, in spite of the fact that all that is not organised tends to be and that much of what is not organised actually is "casual labour," we have but one-tenth organised. Again, of 10,000,000 existing families, a figure which will account for the death of some 300,000 heads of family a year, whose property should be reviewed by the authorities, not one-sixth leave even a few pounds; when we consider overlapping, this means that certainly not more than an eighth of the families of the kingdom are so situated. The means of production in any appreciable proportion—in a proportion which would mean £25 a year from their possession—are in the hands of not one-twentieth of the population. More than a third of the whole amount that can be measured at its passage on death from one hand to another, is held by much less than a thousand individuals, and these, at the most, stand for but 500 families, one six-hundredth of the whole. With the land, as we all know, it is worse. We have something like 9000 families holding two-thirds of England, upon which more than a thousand times as many families live.

It does not need any long list of statistics, however, to prove all this. The matter is common knowledge. A day's walk in any one of our great towns is enough to appal a stranger coming from happier conditions; a week's acquaintance with the conditions of life in them shows better than any accumulation of statistics the pass to which we have come.

There never has been a society in which the means of production were so largely withheld from the mass of citizens, nor one in which a still tolerated false philosophy of life

permitted so complete an insecurity in the conditions of human living.

Every one who so much as mentions the problem is insistently and immediately asked by all those who suffer from these intolerable conditions, and even by those who merely sympathise with those suffering, "What is your solution?" The question is asked of the Catholic Church, and it is a frequent reproach against her that she does not furnish society with an answer. With this reproach I shall deal in conclusion. Before I do so I wish first to lay before you two solutions which are apparently final, and which many are inclined to accept, but which no Catholic will tolerate.

The first is a practical, the second an ideal solution. The first is not admitted, even by those who favour it, in so many terms; the second is enthusiastically applauded. The first finds expression in an increasing number of laws and regulations; the second remains decade after decade where it was in its inception, in the clouds. The first is the establishment of the Servile State, the second is Collectivism.

Neither for the one nor for the other, I say, has the Catholic Church any sympathy, nor will either flourish where she has any power. Each, therefore, instinctively feels that they have in the Church an enemy, and we shall do well to consider the nature of each in order to see why the Church opposes them. From such a consideration we may discover how Catholicism in action would perhaps solve the problem.

Collectivism, or Socialism, is a system by which the means of production should be put into the hands of politicians. If these politicians were elected by the mass of the people, then the Socialism would be democratic; if appointed by a despot, despotic; if nominated by an oligarch, oligarchic—in machinery at least. But no matter what the machinery was, a State in which the land and machinery, the ships and the railways, and the houses and the rest were vested in the politicians, with the mass of the people working under these politicians, and trusting to the politicians for a proper apportionment of the produce of their labour, would be a Socialist State. The essential character of it would be that no private individual or

corporation could own land or capital, or be permitted to use anything he owned as a means of production, save in some domestic fashion where, as the phrase goes, he was "exploiting" no other man. The Socialists would think a state of affairs, in which land and capital were owned by every citizen in considerable amounts, to be a bad and an immoral state of affairs. For instance, where one great landlord has been in possession of a whole countryside, so that the produce of the labour of those living there was not wholly theirs, but largely diverted to his private use, the Socialist would dispossess him of this property and vest it in the hands of the Government, that is the politicians. A check upon these he would create if he were not only a Socialist but also a Democrat, by causing them to be elected and re-elected by the populace; but he would look with abhorrence upon any scheme which would put the families resident in that countryside into the position of independent property owners. From this principle of private ownership, he maintains, all our present evils have come upon us; and to prevent their recurrence it is necessary that by a fundamental law of the State no one should ever again be permitted to own the means of production as private property; land and capital should be vested in the Government, that is the politicians of the moment.

Such is the Collectivist ideal, and it is maintained that under its action, security and sufficiency for all could be achieved. They *probably* could.

The second solution is, as I have said, not yet openly avowed; but it has the advantage over the Collectivist solution of having already deeply penetrated our new laws upon social matters, and even the way of thinking of those whose theories arise from no consistent philosophy, but are dependent upon what they see going on around them. This second solution is best defined by the new term, "The Servile State." We must not run away from the term "servile" simply because it has an ugly sound, and makes us think about the American slaves and all the rest of it. It is a strictly scientific denomination, exactly corresponding to certain facts, and it is, as I shall show in a moment, without a doubt, a highly workable solution for our difficulties, as well as being the solution which commends

itself most, in practice, to your modern atheistical reformer. In the Servile State capital and land will still remain in the hands of a few, but the majority, instead of being left adrift, insecure, and many of them starving, will be bound to their employers (and their employers to them) by a series of legal obligations which will on the one hand ensure the regularity of labour to the capitalist, and will on the other hand ensure to the workman security and sufficiency. In its full development this kind of society would consist of great masters, whether private or organised in public companies and trusts, who would be bound to see that their labourers were properly housed and fed, and were given sufficient recreation, and were kept alive even when there was no immediate demand for their labour (though that demand would, of course, be organised easily enough side by side with the complete organisation of capital); they would be bound to pension the aged, and be responsible in every way for the decent living of those under them; but not a step would be taken towards making the proletariat individual possessors of capital or corporate controllers thereof. Nor would anything be done to dispossess the capitalist class. On the contrary, the economic domination of the capitalist class would, by such organisation, be irrevocably founded, and it would become the basis of a new society. Such is the second of the two solutions presented to the modern world by its non-Catholic and its anti-Catholic forces. And I would here pause to have you note that it is this second solution, *not* the Socialist solution of which we hear so much, which is advancing upon us with every session of Parliament and every new enactment. Towards Socialism we are making no advance whatsoever. If a municipality wants to own some part of the means of production, it does so by borrowing from the capitalist class, and the total indebtedness from such borrowing is not only much greater than the total of the assets in the hands of the municipalities, but the disproportion between the two is increasing, and with every new experiment the dependence of the municipalities upon capitalism becomes more and more hopeless.

Indeed there is but one road to Socialism, and that is

confiscation. Of confiscation we have not had a sign. The more the years proceed, the less the Socialists seem inclined to face it.

But of the other solution, of the servile solution, we have hundreds of examples which are gradually but rapidly coalescing into the practical form of the Servile State. Every law which makes the employer responsible for the act of a subordinate is an advance towards the Servile State. Every law which insists upon the proper maintenance of the proletariat, increasing thereby the responsibility of the capitalist class, conversely and coincidentally increases the power of the capitalist class. You cannot have the one without the other. You cannot make A responsible for B without somehow or other in the letter of the law or in its spirit, indirectly or directly, making A the master of B and B subservient to A. The two things are bound together like the parts of a mathematical equation. If you want another man to undertake your responsibilities or another group of men to undertake the responsibilities of your group, you will only do so by paying the price of your freedom as against the other man, or of the freedom of your group as against the other group.

To give an instance of which, the near future will certainly provide us with an example:—any form of compulsory arbitration by which the masters, being compelled to see to the permanent livelihood of their men, shall have a right to guarantee themselves against the men's leaving work, will be, in so far as it works and over the area which it covers, an establishment of the Servile State.

Here is another example:—Mrs Sidney Webb, whose arduous statistical work is very properly admired on all sides, has proposed a remedy for unemployment, in which men who are not possessed of the means of production and find themselves, through the lack of organisation, without subsistence, shall be sent, not come, shall be compelled, not approach of their choice, and put to work upon means of production in the hands of others and under the control and direction of others. Those who will not thus submit to the exploitation by capital are to be treated as criminals. Please

note that this is not an Utopia; it is not, like the proposals of the Collectivists or Socialists, a solution which is theoretical, but which no one has dreamed of putting into practice: it is a concrete proposal for an actual law, and that law will very shortly be debated by Parliament and very likely passed by Parliament. For the people whom the party caucuses bid you send to Parliament are chiefly concerned in maintaining the power of the capitalist class; and in the establishment of a Servile State you have the establishment of a capitalist class for ever and ever.

Things seen largely and as a whole are often startling to those who are considering them under another aspect. A general view of modern society so stated may seem ridiculous, or at the best paradoxical to the man who is doing his daily work and considering only his daily needs. Nevertheless, things seen largely are seen in their truest light, and industrial Europe, especially industrial Britain, is going down the road which leads *not* to the Socialist State but to the Servile State.

Now the Servile State is not necessarily an unhappy one. It is the oldest solution of the problem; it is one which humanity in times past has reposed in; and it is one which, once established, has maintained its equilibrium for many centuries. Yet to it, as to Collectivism, the spirit of the Catholic Church is opposed. It is not in Catholic communities that such an organisation tends to flourish, its proposals do not proceed from Catholic brains, nor its apologists from the unity of the Catholic Church. And once again we are brought up against the question which the modern atheist, who preaches the Socialist State, but helps to found the Servile State, may legitimately ask of the Catholic: "*What is your solution?*" Now, strictly speaking, the Catholic Church is not bound to answer that question. She is concerned with other questions as much larger and more important than this as the fate of the soul is larger and more important than that of the body. She did not say to the Roman slaves, "I come with this or that economic scheme for your enfranchisement." She came with a spiritual scheme for the transformation of the whole nature of man. She could say to the modern world as she

said to the Roman world, "Leave your machinery precisely as it is, with its capitalism and its proletarianism and all the rest, become practising Catholics, and by the change in the mind of your society your bonds will be loosed." In this she is perfectly right, and the economic effect of Catholicism is wholly indirect, just as is the effect of Catholicism upon art or upon literature indirect, or even the effect of Catholicism upon metaphysical philosophy indirect. The positive action of the Catholic Church deals directly with morals; she can only indirectly deal by negative prohibitions with the effects of evils that have arisen outside her jurisdiction, and against her plan.

But though the economic effect of the Catholic Church is indirect, and is a temporal consequence of her nature rather than an effect of her expressed will, yet not only does history plainly tell us what it is, but contemporary Europe shows us that effect at work.

Where the mind of society is Catholic, you tend to have all those economic institutions vigorous which chiefly protect the dignity of man and the freedom of his will. You tend to have those economic conditions under which individual expression is at its strongest, and the development of individual power at its highest mark. Not in the sense that a few individuals may startle the whole, but in the sense that each individual throughout the whole has his chance of arriving at self-expression. The whole story of the transformation of Roman and pagan society into mediæval is the story of this change. Every building, carving, drawing; writing, and legal document of the Middle Ages is there to prove it; and the whole story of the social development of the one province of the civilised Roman Empire which broke away at the Reformation — that province of course was Britain—is there to show that when the supply of Catholic influence is cut off, men will revert from such conditions of individual self-expression and freedom, with the economic basis upon which they depend, to something worse, and other.

Now what are the economic conditions which are not indeed absolutely necessary for self-expression, the exercise of free will, and the perfection of individual character. Without a doubt they are the wide distribution of property. Not its equal

distribution, for that the whole of human nature and the nature of each of us proclaims to be a matter of indifference; but the distribution, among so large a number of the Christian families of the State, as to be a formative and determining number, of land and of the implements by which wealth is produced.

If it be asked how such conditions of a wise distribution of property may be rendered stable, I would answer that to our actual historical knowledge they have proved stable; a society in which wealth is widely distributed has an instinct of stability, safeguarding itself against sudden economic changes by voluntary co-operative institutions, and by a sort of economic public opinion which forbids the usurpation of the few. I repeat, in conclusion, the Church cannot of its nature say, "This is my scheme of economic reform," any more than she can say, "This is my type of water-tube boiler," or "This is my patent for abolishing the inconveniences of the pneumatic tyre on the motor car." But the economic province touches human life at so many points (though not at all points as materialists pretend) that the Catholic Church, whose business is human nature and the salvation thereof, more largely affects economic circumstance than she does any other factor of civil life, more than she does the mode of political government, more than she does the scheme of rewards and punishments under civil law, and almost as much as she does the terminology and framework of human philosophic science. And I am free to maintain that both her past and her present prove her a necessary creatrix as it were of the economic science which I have described.

THE CATHOLIC TRADE UNIONIST: HIS DIFFICULTIES AND OPPORTUNITIES

By Dr A. P. MOONEY.

The man who takes religion seriously finds its influence working in every relation of life. This is because religion is the key to the mystery of life; it supplies a meaning for life, it gives a purpose to life. The Catholic, more than any other man, falls under the influence of his religion. No other religion enters so intimately into the warp and woof of human

affairs, colouring every event, the trivial as well as the great. It is true that its influence is not manifested in the same degree by all. Some show it in a greater degree than others. If a man is a real live Catholic, steadfastly endeavouring to square his life with his beliefs, he feels it more than the indifferent, careless, half-baked one steadfastly trying to keep out of his life the truths he has been taught. But no Catholic who retains any particle of faith is wholly indifferent to the eternal aspect of temporal things. For there is an eternal aspect to all temporal things. There is a moral element in every important question. If there were not, it would not be an important question. And, almost instinctively, the Catholic sees this; dimly, imperfectly perhaps at times, but with certainty. Now, this consciousness of the moral element in things which is part of his heritage as a Catholic does not quit him when he occupies himself with social questions. Other men may concentrate their energies and display their enthusiasm upon the material side of things. They may proclaim the divorce between religion and politics (I use the word in a general, not a party sense); they may exult in their competence to settle the problems of social relations without religion; they may declare as a principle that religion is an entirely private matter to be left outside the field of political and social economy. Not so the Catholic. He not only feels that these are mistaken notions; he knows it.

Every human activity, in the mind of the Catholic, must be regarded in the light of the whole purpose of human existence. Not only man's aims and plans, but God's aims and plans must be taken into account. This is particularly true in social effort. Not only the material advantages of an action—of a change or a reconstruction in the political or social edifice—but its moral value also must be considered. That is the way the Catholic is built. That is the frame of mind in which he enters into political and social work. And it is just that habit of mind that marks him off from most of his fellows, and creates for him the greater number of the difficulties he has to face.

If those of you who have occupied yourselves with trade union affairs, and have felt either clearly or vaguely the

difficulties that surround you, will reflect upon the source of your difficulties, you will find that in the end they all come back to this. You will find that where you differ from your comrades is in your outlook on things. You do not always, perhaps, recognise this fact, yet it is important that you should. It makes your position clearer, it defines your activities more sharply, it enables you to submit your powers and your limitations to a critical analysis that is as illuminating as it is useful. It is like letting light into dark places.

Now, let us come to closer quarters with the problem. The difficulties which confront a Catholic who interests himself in social problems arise from two sources: one within himself, as I have pointed out, the other outside himself in the field in which he is working. The Catholic's faith tempers and influences his views of life and of all the questions which life's relations raise. He has a definite theory of life to begin with, a meaning in life, a purpose in life, to which all the relations of life must conform. Thus, when he approaches problems of social organisation, with which trade unionism concerns itself, he approaches them from a particular point of view. His religion determines that point of view. To sum up his position in a phrase, he is essentially not a secularist. He is essentially an anti-secularist. He must "seek first the kingdom of God and His justice": he must subordinate everything else to God's kingdom; all his actions must conform to Divine justice, and be animated by Divine charity; he must make human progress harmonise with the will of God as he sees it and knows it.

Now, speaking generally, considerations of this kind never enter into the mind of the average politician; at any rate, not consciously. To such a one the problems he seeks to solve are secular problems solely. He is impatient of those who see any religious element in them. He suspects those who mix up religion with them. He distrusts, therefore, the Catholic, he even looks upon him as a clog on progress. Furthermore, whether he believes in any religion or not, he usually holds all the historic prejudices against Catholics and the Catholic religion that England has been brought up in for generations. Not unfrequently he holds them all the stronger because he has no particular religion himself.

Thus arises the primary difficulty of the Catholic trade unionist. He finds himself in an atmosphere that is alien to him; among men who distrust him, and sometimes despise him. It is a difficulty of spirit and environment. It is a fundamental difficulty. Again, difficulties arise out of the trade union movement itself. It is important to distinguish between the aims and the methods of trade unionism, and between its original aims and its present aims. Trade unions, in the first instance, were a revolt against the heathen individualism in industry, which grew out of the political economy of the latter part of the eighteenth and the first half of the nineteenth century. The principle of freedom in trade which was the new gospel of the economists, from the Physiocrats to Adam Smith, was pushed so as to make human labour a commodity just as iron and cotton. Human beings were treated with as little consideration as logs of wood or bales of cotton. The supremacy of capital over labour, of wealth over life—a pagan conception—was acted upon until men rose in revolt against it. Out of this revolt grew the trade unions. The trade union was the combination of men to protect themselves against the tyranny of capital. This elementary right of combination, which was the heritage of every worker in Catholic times, which the workers only lost when Catholic Christendom was mutilated by the "Reformation," and which was publicly and by law annulled by the French revolutionists, was only won back after fierce and strenuous struggling.

The primary purpose of the trade union was to replace individual bargaining by collective bargaining. It was to regain something like an equality in position between labour and capital. Capital, henceforth, instead of dealing with the workers singly, had to deal with them collectively, and it was not long before the beneficial results of organisation became apparent. For a long time the trade unions confined their activities to strictly trade objects, concerning themselves with wages, conditions and hours of labour, and so forth. But in the 'eighties general politics began to be introduced. This was inevitable, because it had become obvious that the labour question involved larger issues than could be settled by any

local or limited action on the part of workpeople and employers. What had already been done served merely as an indication of how much remained undone. There still remained a vast mass of unorganised workers, who not only disturbed the equilibrium of the organised districts but also furnished new problems, arising out of the nature of their occupations, their large numbers, and their economic helplessness. It was the new organisations which were then formed that led to what was called the New Unionism, a power that soon made itself felt in the trade union organisation. Engineered largely by men of Socialist sympathies, these fresh organisations made their presence felt, not merely as a voting power, but even more by the new ideas they brought to the service of the cause of labour. General politics came more into the debates and the preoccupations of the trade union conference. At the same time wholesale resolutions, borrowed almost word for word from the programme of the Social Democratic Federation, were introduced and passed—usually with very little discussion, and I think it may fairly be said, with very little comprehension of their meaning and importance on the part of most of the delegates. Thus, the aims of the trade unions had ceased to be strictly professional—they had also become political. Collectivism and secular education, to instance two questions, now began to receive support year by year in the Trade Union Congress. Later a further step in the same direction was taken when the Labour Party was formed, and the trade unions joined with the Socialist and other societies to form a Parliamentary Party.

At the present moment, then, we have two activities proceeding in every trade union. There is the strictly professional activity, directed to obtaining and maintaining a just wage standard and reasonable conditions of work. And there are the political activities which through the Labour Party seek to influence national policy. Naturally the chief interest of the Labour Party is the economic organisation, and its chief efforts are directed to the readjustment and improvement of industrial conditions. But beyond this, there is an interest in all political questions, and there are very few subjects upon which the House of Commons does not hear from the spokesmen of the

trade unions or the Labour Party, the views which are favoured by the workers of the country. Now, so long as the trade unions are acting as professional organisations the Catholic has little or no difficulty. Perhaps it may be taken for a certainty that he will be on the side of moderation and against excess, that he will naturally lean to a friendly settlement rather than to a fierce dispute; but in any case there is nothing to hinder him from being a thorough and efficient upholder of the rights of his class.

It is therefore in the larger activities of the trade unions that his difficulties begin, at the point where the politics of trade unionism are directed to the general interests of the State, and not particularly to the immediate and professional interests of the workers. At the present moment the Labour point of view is essentially a class point of view. The interests of labour dominate the outlook. I am not saying that this is improper, though, like all narrow or exclusive outlooks, it has its dangers. But these dangers, such as they are, are nothing from the Catholic standpoint compared with the danger that arises from the spirit and temper of the leaders of the trade union movement. This danger is not inherent in trade unionism, it is an accidental product of our times. I mean the spirit of secularism, which at the present moment is the spirit of those who exercise most authority and most influence in the movement. It is a "this world" point of view in everything; it is the exclusion from consideration as irrelevant, if not immaterial, of the spiritual interests of the nation. It is not difficult to show how this spirit of secularism acts. It is well seen in the capital issue of education. Let us examine this as a test question. You cannot construct a scheme of general education without some theory of what the aim of education is, and some plan of reaching the aim proposed. The Catholic theory and the Catholic plan are quite plain. To the Catholic, education is not a process of instruction merely. It is not a problem simply of what are the best means of training the intellectual faculties and the most practicable method of securing some kind of equality in the opportunities of instruction. The Catholic theory of education is larger than this; it is more complete. Education, to the Catholic, is the cultivation

of all the faculties, the moral as well as the intellectual. Man is not an admirable machine with the faculties working in separate compartments, with the moral side carefully cut off from the intellectual; or, like a garden sown with flowers in one patch, and dinner vegetables in the other, one of which can be cultivated and the other left alone. Man is a moral and rational being, his moral and rational faculties are merged in the unity of his being. But, if there is any order of importance in his different endowments, the moral nature of man is, to the Catholic, supremely more important than his intellectual nature. Consequently a Catholic seeks first for a basis for the moral education of youth, and adds to that the intellectual development that completes the building.

This explains the position of the Catholic in the education controversy. It is because the Catholic understands that in a thorough knowledge of his faith and the moral code taught authoritatively by his Church he can alone find the necessary basis for the moral training of his children, that he stands out unwaveringly for his own schools conducted under conditions which secure this moral education. Let us clearly bear in mind the fact, so irritatingly ignored by those who differ from us, that such a moral basis does not in any way exclude, or diminish in importance, the very highest intellectual training. Quite the contrary. The very nature of a Catholic's moral training presupposes a high intellectual training for its satisfactory accomplishment. And, as facts are always valuable to illustrate a contention, let me remind you of the extraordinary scholastic successes attained by the Catholic schools of this country. If you examine the results obtained in the most public examinations in England, namely, the Oxford and Cambridge local examinations, you will find that the Catholic schools carry off a quite disproportionate number of honours. In Liverpool, for instance, St Francis Xavier's College and the Catholic Institute not only record yearly a large number of brilliant results in these examinations, they also carry off a majority of the competitive prizes offered by the corporation of that city. So, if intellectual tests are applied to Catholic education as a measure of efficiency, the result is one to silence all charges of inefficiency. And, as I have pointed out, all

this is accompanied by a thorough and practical training in morals.

Notwithstanding this, we have the Trade Union Congress passing year by year the resolution in favour of secular education, with its implied assertion that such a system is the best possible, although a no less acute critic than George Bernard Shaw, at the Labour Congress at Portsmouth, pointed out the folly of imagining that such a thing as secular education was possible. What he meant was that some sort of morals must be taught, and the example of France brings home to us that the so-called system of secular education not only opens the door, but actually leads to, an education in which a Theistic system of morals is put aside, and a basis of morality is sought for in the unsatisfactory region of biology and anthropology. The attitude of the Trade Union Congress on the education question, therefore, is an apt illustration of the spirit of secularism that at present rules it. Now as long as this spirit is in the trade unions, so long is the Catholic face to face with a difficulty that admits of no compromise. On the Catholic, more than any other man, falls the burden of combating this spirit, because he, better than any other, knows its dangers. Many—nay, the majority of trade unionists—sin not in malice, but in ignorance. I do not think, honestly, that these men have ever had the matter put squarely and completely before them. To them, mistakenly, as I have shown, the education question is a troublesome war of sects, seeking, not the advantage of the children, but the advantage of their special creeds, and they would get out of the difficulty by pushing all religions on one side out of the school altogether. They would establish the secular schoolmaster and his employers, the local authorities, supreme in the school, with God and religion outside. They would leave the teachers of religion to pick up what crumbs of training they can lay hands on when the child, exhausted by his work in the school, is turned out for his evening's freedom. So, I say, the Catholic trade unionist has got to contend with this spirit of secularism and all its manifestations. It is a matter of congratulation that up to now he has not been found slack, either in recognising his duty or in doing it. It is greatly to the credit of the Salford federation and its energetic

officials, that effective action has been taken to make the Catholic voice heard, and to have the Catholic delegates supported. But here is another difficulty. The good men who have stood in the breach—and notable among them is Mr James Sexton—have not had that support in the organisations that they deserve, and which they have a right to expect. I am stating a simple fact when I say that the Catholic working men have not done their duty; first, by not joining their trade unions, and secondly, by not being efficient and active members, so as to secure a fair share of influence and office in them. Only too often the active Catholic trade unionist has to stand alone or with meagre support. Without discussing all the reasons for this, it is enough to note that a practical difficulty for the Catholic trade unionist to meet is the problem of enlarging the constituency of Catholic trade unionists by inducing every Catholic worker to be a member of his trade union, and to take an active and intelligent interest in its working and its special questions. I believe they would be rewarded. On the whole, I think it is true that a Catholic who loyally serves his union has very much the same chances as others of gaining respect, influence, and power. It becomes, then, of supreme importance to awaken the interest of Catholics in trade unions, to induce them to join, to induce them to work. They should be all the more willing to do this when they know that the principle of trade organisation is essentially a Catholic principle. The most successful union of to-day is not nearly so successful nor so powerful as was the trade guild of the Middle Ages. A Catholic can always feel easy in his mind with the reflection that the principle of trade unionism, legitimately carried out, is in strict accordance with Catholic teaching, and is encouraged and supported in every Catholic country by the whole-hearted assistance of Catholic teachers and leaders. From this important fact arise the opportunities of the Catholic trade unionist. I use the word opportunities—I am not sure that duty is not the better word. For those occasions and circumstances which are the opportunities of the Catholic working man and the Catholic trade unionist make the proper use of them a duty.

Just as there is the necessity for him to oppose the Catholic

spirit to the secular spirit, so there is also a duty to state the Catholic solution of many problems as contrasted with other solutions. But here we are confronted with a question. It is all very well, it will be urged, to tell the Catholic trade unionist that he should preach the social solutions that are the policy of the Catholic social school. How, it may be asked, is the Catholic trade unionist to know what these solutions are? Now, this is a very proper question, and raises a real difficulty. For although there is nothing new in Catholic teaching in social matters, except, of course, its application to modern conditions, such teaching has not been easily available in this country. In Germany or France, or Belgium or Austria, or even in Spain—which is at present the object of such contemptuous damnation by the mouthpieces of social thought in the English Labour movement—the Catholic working man has in his hands all the material for educating himself in social problems. We in England, up to recently, have been without this help. Our men have had, more or less, to trust to their Catholic instinct to find the right way. This fact, though much to be regretted, is easily explained. For the Catholic Church in England has been fully occupied since the time of Emancipation in rebuilding its ruins. The hard, dreary task of reconstruction has absorbed all its energies. Churches and schools have had to be rebuilt, spiritual provision has had to be made, and little time and little money, to say nothing of men, have been available for any other work. But, just as the consecration of that noble fane of Westminster signalises the close of the pressing chapter of material construction, leaving for the future the gradual addition of adornment and decoration, so have we now reached a period when some share of Catholic energy can be spared and turned aside to the important work of the social activities of Catholicism. The reproach of silence on social teaching is being wiped off. Little by little that wonderful society, the Catholic Truth Society, is building up a storehouse of easily available material for the instruction of Catholics in social matters. And during the past year there has come into being a society which has for its special object the study of social problems and the production of literature dealing with

them, namely, the Catholic Social Guild. This Guild will further provide assistance and advice for those who wish to engage in social study. I hope you will make it your business to furnish yourselves with the publications that have already appeared. For your effectiveness as social reformers will never really attain its maximum until you have educated yourselves in these matters.

What is the secret of the success of Socialists in the Labour movement? Putting aside the marvellous enthusiasm they have displayed, which no one admires more than I do, however greatly I deplore their aims, their success is due to the fact that they have educated themselves; they have grasped firmly the fundamental principles of their system, and so they enter public life with a strong motive force behind them, with that knowledge that always gives power, with that clear and definite aim that always makes political activity effective. It is not too much to ask from Catholics the same enthusiasm and the same knowledge. The enthusiasm I believe exists, but it must grow and it must extend; the knowledge is still to come, and that depends on yourselves. By reading, by study and reflection, and by discussion you can attain it. So convinced am I of the paramount importance of this study, that it is a firm article of my creed that the first purpose of Catholic organisation in England should be the promotion of knowledge and study of these questions rather than the difficult if not impossible task of directing Catholic voters during the feverish madness of election times.

I have just time to touch on one other matter, perhaps the most important one of all. I have said that the enthusiasm of Catholics for social work must grow and extend. Now, all Catholic activity to be effective must be Catholic. I mean it must be animated by no meaner motive than religious conviction; it must derive its strength from religious fervour. "Unless the Lord shall build the house, they labour in vain who build it." And there are dangers in social work, plenty of them. The social movement is a giant stream. He who embarks upon it meets strong currents, encounters many hidden rocks. To escape these currents leading into dangerous waters, to steer clear of these rocks with their

inevitable shipwreck, the Catholic must know his course and have the strength to keep to it. The strength he needs will not come from his study of political or social economy, valuable as these are, necessary as they are. It will come only from the clear vision and the impregnable will that his faith alone can bring to him. To keep that faith alive, to keep the charity of Christ like a flame in his heart, must be the constant care of every one who would take the message of Christ to struggling humanity, who would seek to impress the spirit of Christ upon human relations.

Now, we Catholic men are fortunate beyond all men in the splendid provision we have for the reinforcement of our faith, for the lighting up of the glow of Divine charity within us. It would be an impertinence for me perhaps to speak of the never-failing source of strength that flows from the frequentation of the Sacraments. But I may be allowed to do a more modest thing, and one which even a layman speaking from his own experience, and fortified by numerous testimonies from others, is well within his province in doing. I want to recommend to you all those short retreats which can now be made in England by all who will. A special house for this purpose has been opened at Romiley in Cheshire, and the retreats are advertised in the Catholic papers. It is difficult to over-state the blessings and advantages that follow a retreat. Those who have made it return to their work new men. Life has a new, a nobler meaning for them. And to none are they more valuable or more necessary than to men who are engaged in social work. They are a guarantee of faithful effort. They are a safeguard against error. Retreats of this kind are at the heart of the success that has attended Catholic social work in Belgium, Germany, and Austria. They are being taken up with enthusiasm in America. They are growing rapidly in favour in England.

This is not surprising. For, in the three days or so when men cut themselves off from the world, to turn their attention to eternal things, new light comes to them, setting in their right proportions the affairs of this world. The little things that seem so big as we handle them in our daily experience resume their natural size. The things that

have dwindled in our minds because they have not been fed with the food of reflection once again resume their just importance. Life, its aims, its purpose, its duties, its obligations, and its pleasures are seen in a true relation in those days of quiet and prayer, and the man who has made his retreat returns to work with music in his heart and renewed strength and fresh energies to carry in his hands the standard of his Master and Teacher, Christ.

With such men, from such sources, and by such means, will come a conquering enthusiasm for social regeneration, an enthusiasm that will give efficiency to social work, and will make for the Catholic a power with his fellows. It is from these sources, too, will come that power of moving safely through the dangers that beset the man who is compelled to meet and combat the secularism of his comrades.

Each difficulty will turn into an opportunity, and, if the day arrives—and I believe it will—when the Catholics of this country can rely upon having in the ranks of social reform a body of workers who have educated themselves in Catholic principles, and fortified themselves by religious fervour, we may look in our social organisation for proof of the influence for good exerted by the Catholic social spirit. We may look for a victory over those forces that make, consciously or unconsciously, for evil and for moral deterioration, for a type of social organisation that is essentially bad, because it leaves out of consideration the only purpose of human existence, of human society—the eternal destiny of the human race.

CATHOLIC TRADE UNIONISTS AND A NATIONAL SYSTEM OF PURELY SECULAR EDUCATION

By JOHN POWELL.

The purpose of our meeting to-day is twofold. Firstly, as Catholics and trades unionists we are met to justify our opposition to the power of the unions being used to promote the establishment of a national system of purely secular education.

Secondly, we wish to make it clear that our policy is in the

best interests of our children, of the trade union movement, and of the State. We also desire to put on record what we understand by education, believing that it is mainly through misconception of our position that many of our fellow-workers either oppose our views or stand aloof from the question altogether.

We oppose the desire to use the power of the trade unions in fostering the secular education policy, because we consider such a proposal is unjust, is bad policy, and is in conflict with the ideal of human brotherhood to which many trade unionists aspire.

It is unjust, because it makes the State, and not the parent, the judge of what is best and most desirable for the children. The law makes the parent responsible for his children's welfare. The parent must feed, clothe, shelter, and educate his children, or suffer penalty for his negligence. As the State enforces parental duty it is bound to safeguard the parent's right to control his children, so long as no act of his is directed against their own or the public interest. Any action of the State or the trade unions tending to weaken the control of the parent over his children is an act of injustice, and must be opposed.

It is unjust, because it favours one class of citizens at the expense of others. Education is a charge on public funds to which all citizens are bound to subscribe. The trade union stands for justice. Its principle may be defined as equal contribution merits equal benefit. The adoption of the secularist proposal in education would violate this principle. It would withhold the full benefits of an education paid for out of public funds from those who desire a training in Christian principles to accompany the secular education of their children.

It is bad policy. Trade unions have achieved great things in the objects for which they were established. Who can contrast the life of the worker of to-day with his condition prior to the advent of trade unions, and not feel thankful for the improvements which have gradually but surely taken place? It is no exaggeration to claim that nearly the whole of the improvement in the conditions of industrial life, and many of the social improvements effected during the last fifty years, are the direct outcome of trade union activity.

The success of the unions is due to the fact that the members have been united in a common bond. The test of membership has been a desire to help and a readiness to make sacrifice in the worker's cause. In spite of the diversities of human nature, the members have maintained a magnificent unity which calls for admiration and congratulation. The self-sacrifice of the pioneers of the movement has conferred lasting benefits on their fellows. Long may they live in the memories of those whom they served so faithfully, and may their example be powerful in safeguarding those principles of unity and self-sacrifice which are the keynotes of past success, and which offer the only sure guarantee of a successful future.

Though much has been done, there still remains a great field of labour before our unions. The question of child labour is of supreme importance to the nation. The necessity which compels so many young children to be exposed to the severe strain and long hours which follow their employment in many classes of industry is a disgrace to a Christian country. It calls for abolition. A necessary step to its abolition is the establishment of a "living wage," which will enable a man to maintain himself and his family in decency and comfort. The sweating dens which are responsible for much physical and moral degradation ought to be swept out of existence. The questions of pure food and the efficient housing of our poor people are proper subjects for trade union action.

These subjects come within the legitimate sphere of trade union activity. To deal with them effectively the unity of the members must be maintained. Attempts to introduce subjects of a controversial nature which of themselves are no part of trade union policy must be vigorously excluded.

Education is rightly regarded as a great factor in the race for commercial success. Such success is a proper object of interest to trade unions, and they may rightly insist that, as education is now a State affair, the children of the worker shall receive the best the State can give to fit them for their place in the industrial army. To surround these benefits with conditions which make their enjoyment possible only by violation of conscience, is an outrage against which trade unionists should be the first to protest. Persistence in an act so clearly unjust

is madness. It will lead to dissatisfaction and disruption. That magnificent unity, the basis of successful action in the past, will be destroyed at one fell swoop. Unscrupulous employers will not fail to seize their opportunity to wrest away many of the benefits so hardly and dearly won. As a matter of policy the proposal to drag the unions into the education controversy must be rejected by all who wish to see the worker's cause carried to a successful and triumphant issue.

It is not conceived in the best interests of brotherhood which the unions seek to foster. The dream of social reformers is to unite the members of the human race in a common bond of brotherhood. Selfishness is to disappear entirely, and man is to find his pleasure in ministering to the wants of his fellows. The ideal is admirable. Its difficulties are humanly insuperable.

Catholics recognise this ideal of a common brotherhood as distinctly Christian. Christianity gave it birth. Its fulfilment is possible only on the basis of a common fatherhood. Life is an enigma. The key lies in the Incarnation of our Lord and Saviour Jesus Christ. By becoming man for our sakes He forged the only link capable of uniting all men into a common brotherhood. In His sacred person He united a human nature with the Godhead. In His life and labours He pointed out the path humanity will have to tread to bring all mankind into one common family.

"Society needs humanising," cry the reformers. Yet these same people think it not inconsistent to deify the State, and to relegate to comparative obscurity the human elements of which it is composed. They lose sight of the first great reform, which is so to fashion the individual character that duties may be rightly understood and intelligently performed.

Even Robert Blatchford admits the need of humanising society somehow. He says:—"There is a hunger of the soul as well as a hunger of the stomach. Our moral standard is debased. Do you believe that Labour politics are going to save your souls? No! we want political freedom, we want economic emancipation: but we want more than these: we want a new religion. It is the religion of humanism: a religion of mere economics will not save our people.

"We want to be something more than mere machines for making money: we want to be men, and women, and children."

"Society needs humanising!" We agree, and offer for its pattern the most perfect example of humanity known to history, our Lord and Saviour Jesus Christ.

The moral and physical degradation at present afflicting society is the result of the overthrow of religious principles in the sixteenth century. The only hope of society regeneration lies in its return to the practice of Christianity. It is because we firmly believe this truth that we are found in opposition to an educational policy which would deprive our children of training in the precepts of that religious teaching which has been the mightiest force in the uplifting of humanity.

The pages of history teem with examples of the many benefits conferred on mankind by the disciples of Christ's teaching. Take, for instance, the science of agriculture. It is well known what part was played by the monks in its introduction and improvement in Europe, and particularly in our own country. Historians who are bitterly hostile to the Church are bound to admit the many benefits conferred on our forefathers by the sons of St Benedict. They are also compelled to own that much of the misery and degradation under which many of our people exist is directly traceable to the dissolution of the monasteries, and the handing over of the monastic lands, the patrimony of the poor, to the private ownership of the court favourites. They recognise in the monks, model landlords who managed their property in a manner just to themselves and to their tenants. No apologist can be found to give the same praise to the landlords of our day.

The success of a movement largely depends on the character of its leaders. This is particularly true of any movement on behalf of the people. Our leaders must be men of integrity. Honesty and fidelity to principle must mark them out from their fellows. To leave out of the education of our future citizens the only force capable of producing such men would be a policy of disaster alike for the unions and the State.

We now come to the Catholic view of what education is or ought to be. To answer this question, it is necessary to understand clearly the purpose for which we desire to see our

children educated. The purpose of education is to fit mankind for the business of life. To the Christian the chief business of life is so to rule his conduct, in conformity with God's law, that he may secure the salvation of his immortal soul. Life to him is a time of probation; its goal is eternity. Man's actions reflect his character; his character reflects his habits; his habits are good or bad according to the principles which underlie them. Education, then, may be defined as the formation of habits which in their turn form character. Good education is the formation of good habits. Bad education is the formation of bad habits. Good habits make up good character. Bad habits make up bad character. To produce men of good character, then, is the purpose of all true education. This can only be accomplished by bringing the passions under the control of the reason and the will. Only thus can man become a self-governing creature.

Actions reflect character, and life being made up of human actions, the education of the child should direct his actions towards what is most desirable for himself and the society of which he is a member. Character without an ideal is impossible. The value of our education lies in the ideal it postulates and the rule of conduct enjoined for its attainment.

The Christian's ideal is to perfect his life after the model of our Lord and Saviour Jesus Christ. It is a model which illustrates and provides for every phase of life. Christ the Son of God became man, so that He might teach us by example and precept our duty to God, to our neighbours, and to ourselves. His rule of conduct is enshrined in those principles of morality which He bequeathed, as a precious legacy, to all mankind, and which He committed to the guardianship of His Church.

It is the natural duty of the parent to educate his children. The conditions of modern life make it extremely difficult for parents to fulfil this obligation. Hence the necessity of the school. The school, therefore, is not primarily an appendage of the State, but of the family. The teacher acts in place of the parent, not in place of the State. During school hours he is bound to bear this fact in mind, and to build up the character of his pupils in accordance with the parents' wishes.

No teaching can compare with Christian morality in the formation of good habits. Therefore we insist that our children shall be trained thoroughly in its principles by teachers who believe what they teach, and supplement their teaching by the good example of their own lives. Hence our demand for Catholic schools and Catholic teachers for our children.

It may be objected that our ideal of education is one-sided, because of our insistent demand that the formation of character shall take the first place. But, I will ask, does a man become less competent as a business man because he has a fine character? Does he become less efficient as a workman because he lives according to high principles? Nay! the very fact that we are training for a heavenly citizenship raises the quality of our earthly citizenship.

With a national system of education which aims at making its citizens efficient and useful, we have no quarrel. We wish our teachers to call to their aid all those branches of natural or secular knowledge which make for material prosperity. The success of our pupils in the public examinations, where the subjects set are of a purely secular character, bears evidence to our desire to have our children thoroughly equipped for the race of life. In our ideal of education we seek to produce the all-round man, and for this reason we insist that spiritual development must proceed side by side with mental and physical development.

We claim that we can promote both our physical and mental development to the highest possible standard by directing it to the glory of God. The moral teaching of Our Lord with its fulfilment in His own life culminating in that most sublime of all human acts the laying down of His life for His fellow-men, is the concrete example we offer for our children's model. No substitute can we accept. Come what may, we are determined that our little ones shall not be robbed of their right to be trained in those moral principles which have proved so beneficial to the human race.

As Catholics, as citizens, and as trade unionists, we are equally determined in our opposition to the establishment of a national system of purely secular education.

To-day we are chiefly concerned with the subject as trade unionists: as such we demand its withdrawal from the trade union programme because it is unjust, it is bad policy, and it is opposed to the spirit of human brotherhood idealised by our unions. Trade unions were established to secure for labour its just reward. Funds to promote this object are drawn equally from all members. Equity demands that funds so raised shall be spent in such a manner that injustice is not imposed on any member. The use of these funds to promote a policy of purely secular education is clearly outside the scope or the object of the union's foundation. It is so bitterly hostile to many members' wishes and interests that its injustice must be manifest to all. Justice demands its immediate abandonment as a part of trade union policy.

It is bad policy. The success of the union movement has lain in the unity of its members. The secularist policy introduces a chord of dissension. In the unity of the members is the key of future progress. A subject so clearly outside the true sphere of the movement and so fruitful in dissension as the secularist proposal, must as a matter of policy be rejected.

It is opposed to the spirit of human brotherhood. The true spirit of human brotherhood has its foundation in the Fatherhood of God and the Brotherhood of Christ. These are the dogmas upon which the character of brotherhood is built up. Therefore they must be taught to our children from their earliest years. A purely secular education excludes them. A purely secular education thus strikes at the root of the highest of trade union ideals. There is only one thing to be said for it—purely secular education must be wiped out from the trades union programme.

FEDERATED CATHOLIC TEMPERANCE SOCIETIES

INTEMPERANCE AMONGST CATHOLICS: ITS CAUSES AND REMEDIES

THE CATHOLIC TEMPERANCE CRUSADE

By the Rev. JOSEPH F. HANRAHAN.

Of all the subjects discussed at the various meetings held at this great National Catholic Congress, it will I think be generally conceded, that in point of importance and of practical utility to our Catholic people, none can compare with the subject we in this hall have assembled to consider. For here we are met to discuss—not the promotion of the true faith among non-Catholics; nor the combating of calumnies against our creed; nor to demonstrate how deeply indebted to the Catholic Church the intellectual world has been in every age for her fostering of the various arts and sciences; nor the safeguarding of society against the evils with which anarchy and socialism threaten it at the present time; but to devise means to eliminate from our own religion the greatest, or rather the one and only stigma that attaches to it in this country, and to rescue—not non-Catholics, not outsiders, but our own Catholic brethren, and in many cases our own kith and kin, from that excess of poverty and degradation and vice, to which by their intemperance they have brought themselves.

To thoughtful Catholics, whose firm conviction it is that their religion is the only true one, and as such possesses innumerable aids and graces unknown to the votaries of all other creeds, it must at first sight appear inexplicable that in the matter of intemperance the members of their own Church should possess an unenviable notoriety in this country. That Catholics do, cannot be denied. All statistics as well as the experience of those whose duties and avocations bring them

into constant contact with any considerable number of our people but too sadly prove it. But why it is so, or what are the causes, though many and various are alleged, and great are the extenuating circumstances, still—as my object in my present paper is to point out the causes and remedies of intemperance, and in particular to explain the nature of the Catholic Temperance Crusade established in the Diocese of Salford, I have no hesitation in saying that it is principally owing to want of temperance organisations in most districts, and to a deplorable—I would almost say a culpable—apathy in combating an evil which has wrought more havoc among our people and done more injury to religion than all the combined efforts of the enemies of our faith.

For fear I may be accused of exaggeration, or of exciting undue alarm, permit me to state a few facts which I have carefully verified, and also to point out some of the causes which lead to so vast a number of our people becoming slaves to this vice. Those who possess an intimate knowledge of the slums in all our large centres of population, which are such a blot on the boasted civilisation of Great Britain, and where so many of our Catholic people, owing to their poverty from whatever cause it may arise, are forced to herd, must sadly admit that a very large percentage, if not indeed a majority, fall victims of intemperance. These slums, which may be truthfully described as the breeding-grounds of drunkards, with numberless public-houses scattered through them, and for the most part shamefully conducted, are to the very large number of our Catholic people who dwell in them an occasion of intemperance so proximate as to make it almost morally impossible for them to lead sober lives. That many of them fall victims to other crimes, that their children, saddest of all, get contaminated in such environments, and frequently grow up intemperate men and women; that such a startling percentage of them find their way into the workhouses and the prisons; and that as a consequence such a large number of our people (though if asked their religion, they say they are Catholics, or more truthfully reply that they should be Catholics) give up altogether the practice of their faith and become entirely lost to the Church, are results not to be wondered at. To spread the light of the

true faith among our non-Catholic brethren is a divine ordinance; but to rescue these, the lost sheep of the flock, and bring them back again to the fold, is a more paramount duty, and one to which the example of the Good Shepherd Himself urges us.

From the slums to the workhouse and prison is a short and direct road, as at least 70 per cent. of the inmates of both these institutions hail from the slums. As an example of the startling number of Catholics found in these places, a fact which should fill every Catholic with shame, and urge each one to take his full share in combating the evil which is mostly responsible for it—let me give you the average percentage of Catholics in a certain workhouse and prison, about which I have made close inquiries, and which, comparatively speaking, may be taken as a type of all. Of course it is necessary to draw a clear distinction between the inmates of a workhouse and those detained in prison, since to the first no disgrace attaches; but why I bracket them together is, because the great majority of Catholics in workhouses, and practically all those in prison, with very few exceptions, would never have seen the inside either of a workhouse or of a prison if they had led sober lives. Now in the two particular institutions, of which I speak with full knowledge, what are the facts! Among a population where Catholics at most number about one in eight, the average number of Catholics in the workhouse in question is one-half of all the inmates, while in the prison, which is one of the largest in the kingdom, the Catholic female prisoners number one-half, and the Catholic male prisoners at least two-fifths of the whole total; in other words, there are almost as many Catholic prisoners as there are of all other denominations together. Are not these figures a stigma on our religion? Must they not fill Catholics themselves with blank dismay? Do they not almost of necessity force on non-Catholics, who seek not for the real reasons, the conviction that the Catholic Church is herself a failure, thereby retarding by the bad impression left, more than by any other cause, the return of this country to the Faith.

In the foregoing analysis I have confined my remarks to the class among whom intemperance is most pronounced, and its

consequences saddest and most appalling. That it also works ruin in many of the homes of the more well-to-do of our people, and reckons amongst its victims, husbands and wives, fathers and mothers, sons and daughters, of all positions and ranks, is a fact unfortunately too often experienced to require any proof.

In view, then, of the fact that drunkenness amongst our people may be almost described as a general failing, it is natural to infer that there must be some special conditions in their lives which make them a prey to it. Our religion is as strongly opposed to this as to every other form of vice, and supplies remedies against it with which those of no other church can compare. In a considerable number of cases, as equally in those of all other creeds, the cause is unquestionably either one of heredity, or of some combined mental and physical defect which seems to cause an overmastering craving for drink, and destroys all will-power; and to this class evidently belong many of those habitual drunkards against whom we see recorded numberless convictions, or who indulge in frequent and continuous bouts of intemperance. With persons of this class, intoxication is more a disease than a failing, for which, like those mentally affected, compulsory detention and treatment in some suitable institution is, if not an effective remedy, at least the only preventative.

But with the great majority of our people who fall victims to this vice, constituting probably three-fourths or more of the whole number, the cause to a very large extent is traceable to the poverty, wretchedness, and squalor in which they live, and to the almost irresistible temptations which surround them, together with the fact that their only means of livelihood is so precarious, as oftentimes to make it difficult, if not impossible for them to better their condition and change into more wholesome localities. Add to this that the temperament of our Catholic people, the greater number of whom are either Irish born or of Irish descent, is by nature convivial and generous, and we can understand how it is that such a vast number of them fall victims, frequently half-unconsciously, to what is at the same time the most alluring as well as the most demoralising of vices. But while we strive to find reasons to excuse or palliate insobriety, we must not lose sight of the fact that to

insobriety itself is directly traceable most of the poverty and misery that exists, as well as every offence and crime by which the Catholic name is disgraced in this country.

To fight, therefore, this gigantic evil, which is so demoralising to such a large number of our people and brings such discredit on the religion we all hold so dear, is the duty of every Catholic, priest and layman alike, the most temperate not less than the most intemperate; but how to fight it effectually, and with the greatest measure of success, is a matter about which even the most earnest and active in the combat considerably differ. Some there are so strongly imbued with the idea that total abstinence is the sole exclusive remedy, that they consider it almost wicked to countenance the use of alcohol even in moderation, and proclaim the doctrine that universal total abstinence should be enforced; while others, on the other hand, consider total abstinence, except in some extreme cases, as not only unnecessary, but as an infringement of personal liberty, and therefore urge a crusade against the abuse but not the use of intoxicants. In such circumstances, the course which will commend itself to most thinking men is to avoid the extremes on both sides, and endeavour to found such an organisation as will include within its ranks the greatest number of workers in the cause of temperance, as well as the greatest number of members, and thus accomplish the greatest amount of good. And this is what we claim for the Catholic Crusade for the Promotion of Temperance, recently inaugurated in the Diocese of Salford, with the hearty approval and strong recommendation of the revered Bishop of the Diocese, and adopted by him as the Diocesan Temperance Organisation. But whatever the nature of any organisation, there are certain conditions which for us Catholics are essential to all, and without which it will be impossible to combat a vice so widespread, that there is scarcely a parish or district in the whole country where its evil effects are not felt and where temperance organisation is not necessary. First and foremost, it must be the chief aim of all who take part in this work, to secure that every effort shall rest on the solid foundation of religion, by placing their principal reliance on those means of grace which faith teaches are needful for the successful accomplishment of every good work.

In the second place, there must be unity of purpose and of action on the part of all organisations, the want of which in the past has tended probably more than anything else to considerably nullify all temperance effort; and therefore I gladly welcome as full of hope for the future the federation of the various societies in England, whether total abstinence or temperance, which has taken place at this Congress, for the object of all is the same, namely, to extirpate drunkenness. Thirdly, and most important of all, if our efforts are to be crowned with success, and the demon of intemperance driven from our midst, we want, not only the full sympathy, but the active co-operation of every bishop, priest, and Catholic layman and woman in the country which they can extend to us, whether in principle they approve of total abstinence or not, since all are bound by the law of God to observe temperance and to prevent its violation. For it cannot be denied that temperance work—and it is what those engaged in it feel most dispiriting—is not only not popular, but is oftentimes spoken of with scorn and derision, even by the very persons who should most recognise its necessity.

To do away with this feeling of unpopularity, as well as to carry on the work of temperance effectually, the way that seems to me most direct and efficacious—and which I humbly submit to their Lordships the Bishops for their consideration—is to have established in connection with every church, in every diocese, a temperance society, to be made part of the essential work of the mission. And as an organisation particularly suitable for this purpose, seeing that it directly promotes total abstinence among the young, about the advisability of which there is no question, and of adults, combining equally within its ranks those who advocate total abstinence and strict temperance, I submit for the adoption of priests and laity, in those districts where no temperance society at present exists, "The Catholic Crusade for the Promotion of Temperance," the nature and conditions of which I will now briefly explain.

The Catholic Crusade for the Promotion of Temperance, which title is, I think, singularly suitable, consists of two degrees, viz.:—

First Degree:—Total Abstinence.

Second Degree:—Strict Temperance.

In the first degree—Total Abstinence—membership embraces:—

(1) All school children who have made their First Holy Communion, or who have been confirmed, and who promise to observe total abstinence till they are twenty-one years of age.

(2) All young persons, of both sexes, above school age, who pledge themselves to total abstinence till they attain the age of twenty-one.

(3) All men and women who, as a safeguard, or for the sake of example, take the total abstinence pledge for twelve months or upwards.

In the second degree—Strict Temperance—membership embraces:—

All men and women over twenty-one years of age who, for sufficient reason being unwilling to take the total abstinence pledge, bind themselves to observe strict temperance.

As, however, in order to fulfil the essential obligation—not to exceed strict moderation—it is necessary to avoid all dangerous occasions, the Second Degree also includes the three following obligations, the violation of one or other of which is invariably the cause of every case of drunkenness, and which may be justly described as its three great proximate occasions. These obligations, mark well, are so worded as to allow of reasonable exceptions. They are as follows:—

(1) To make it a practice not to take intoxicants before dinner or between meals.

(2) Not to frequent public-houses, or clubs where intoxicating drink is sold.

(3) To discourage drinking by neither giving nor accepting treats, unless when exceptional reasons justify it.

In addition, as a safe rule to follow, it is recommended to take intoxicating drink but seldom, and never to exceed two ordinary drinks in one day.

For the proper constitution of the Catholic Temperance Crusade as a religious organisation, the following are the general regulations for both branches; they are designedly simple and easy of observance, and may be advantageously added to, especially in populous centres, by the introduction of a monthly meeting and an annual retreat:—

(1) To have one's name entered on the register of members, and to get a card or certificate of enrolment.

(2) To say daily one "Our Father" and "Hail Mary" for the grace to keep one's pledge, and for the suppression of the vice of intemperance.

(3) To join in the Annual General Communion of the members on Passion Sunday in Lent, and in the solemn renewal of the pledge.

(4) To get as many fellow-Catholics as possible to join one or other branch of the Association, and to use one's influence in the promotion of temperance, especially in all clubs and societies where Catholics congregate.

To many priests, especially in struggling missions, the question of cost in every work is always a matter of anxiety; but fortunately, the financing of this organisation is both so trivial and unique, that while it practically means no expense to the laity, the clergy will suffer no monetary loss whatever. The very neat badge of the Crusade (which is of English design and Irish workmanship), the certificate of enrolment, and the artistic temperance card specially intended for children, are great value for one penny each; and when purchased in bulk, will allow the clergy sufficient margin to cover all working expenses.

Finally, in order to successfully accomplish the great object of all temperance work, namely, the reclamation of those who are addicted to drink, I think it essential that there should be also established a guild, or band of organisers, in connection with each individual branch, who should undertake the work of recruiting amongst those who most need it. Unfortunately, the persons for the most part victims of intemperance seldom or never come to the church, and are so helpless and so dispirited, that it is only by friendly persuasion and constant encouragement that they can be got to lead sober lives. Than this, no work more apostolic in its nature and more consoling in its blessings can be conceived. To make it practical, however, it is necessary that it be neither too difficult nor exacting, and therefore I would suggest that the districts to be visited by individual members be small, and that the visits be not more frequent than monthly. How many will thus be brought back

to the Faith, and what innumerable blessings, both spiritual and temporal, will follow from such work cannot be even imagined.

In urging, in conclusion, the adoption of the Catholic Temperance Crusade as a general organisation for the combating of intemperance in this country—an organisation in which the advocates both of total abstinence and of temperance can work shoulder to shoulder for the general good of our people—to all believing in the necessity of total abstinence as the sole effective remedy, I would say:—By all means practise total abstinence, and get all you can, both by word and example, to adopt your principles, and this you can fully do as a member of our organisation; but why be so unpractical, so intemperate in your views, that if you cannot induce a man to be a total abstainer, you will not then strive to make him at least temperate. While to priests and laity, who in the exercise of their free judgment do not approve of the principle of total abstinence for all, or do not feel inclined to practise it, and who as a consequence have up to the present kept aloof from all participation in the work of temperance, I would also say:—In the Catholic Temperance Crusade you have an association which combines equally within its ranks those who advocate both total abstinence and strict temperance, and who have all strongly at heart the reclamation of our people; therefore lend your aid, and do a man's part in combating an evil which is the source of so much misery, and of injury to the Faith we all hold so dear.

THE TOTAL ABSTINENCE LEAGUE OF THE SACRED HEART

By the Very Rev. FRANCIS J. HALL, M.R., St Charles's Rectory, Hull.

The League of the Sacred Heart of Jesus, which is also known as the "Apostleship of Prayer," has been a very powerful means of introducing amongst the faithful many pious practices.

The "Daily Offering" of one's thoughts, words, actions, and sufferings; the devotion of the "First Friday" of the month,

with its regular and frequent Communion; the "Holy Hour" of adoration before the Blessed Sacrament, are all devotions promoted by the League of the Sacred Heart.

As self-denial and mortification are included in the devotion to the Sacred Heart, the practice of total abstinence seems to find a natural place in it, and accordingly there has been established, in recent years, a society for the promotion of total abstinence in honour of the same Divine Heart of Our Lord.

Without interference with such long-established temperance societies as that of the League of the Cross, established in England by Cardinal Manning, or the one founded by Father Matthew in Ireland, there seems room also for the one which I am representing at this Congress, which is specially suitable for adoption in those many missions in England where the ordinary League of the Sacred Heart has been already established and is in full working order.

Priests who are in charge of missions are unwilling to multiply or add to their already existing religious confraternities or societies, and very rightly so, for they fear that their flourishing condition may suffer from the introduction of new societies. The object of this paper is to show that in a great many missions the Total Abstinence League of the Sacred Heart will not be a new confraternity, but only one of many good works undertaken by the Apostleship of Prayer.

According to the last edition of the *Handbook of the Apostleship* (1908), there exist in Great Britain 2000 distinct centres, whether churches, convents, or schools, affiliated to the Apostleship, and this large number is increasing year by year.

In the Diocese of Middlesbrough, for which I have the honour to be the Diocesan Director, there are 45 centres, and 7 new ones have been added in the past year; in the Diocese of Leeds there are 76 centres. What number of members there may be in Great Britain is difficult to say, but the *Handbook* estimates the number at closely approaching a million.

It was for this reason, that in my own parish of St Charles, Hull, the work of temperance was put under the already existing centre of the Apostleship of Prayer and League of the

Sacred Heart, in preference to any other temperance organisation; and that it has flourished is shown by the fact that during its existence of seven years the number of members of the Total Abstinence League in this parish is:—

Men's branch, 123; Juveniles, 325. Total, 448.

Women's branch, 109; Juveniles, 157. Total, 266.

Total of Men's, Women's, and Juvenile Branches, 714.

In the attainment of this result, a potent factor was the example set by the clergy attached to the Church, who are all total abstainers.

The people will follow if the clergy lead the way by example as well as by precept.

In a letter to me, dated 31st October 1903, His Lordship the Bishop of Middlesbrough wrote:—"In a town like Hull there ought to be found a strong body of men who are not afraid of the word 'total abstinence,' when they know full well that their present and future happiness so largely depends on the really small act of self-denial that is involved in it. The self-denial of the total abstinence pledge is more than compensated for by the peace of mind which follows from it, and the happiness that diffuses from it throughout the home. If there are to be amongst us happy and Christian homes, this privilege and grace must be purchased by the strong act of a manly will denying to itself, for God's sake and for its own welfare, what it knows from sad experience to be nothing less than poison. I pray God to bless your organisation that it may be instrumental in His hands in rescuing many victims from this worst of slaveries."

In Ireland, under the direction of the Jesuit Fathers at St Francis Xavier's Church, Dublin, this Total Abstinence League of the Sacred Heart has increased wonderfully and is doing untold good. Founded on the 28th December 1898, in the above-named church, it now numbers in Ireland no less than 160,000 members called pioneers, who have taken what is called the "heroic offering," or the total abstinence pledge for life.

Nearly one-third of the clergy of Ireland are total abstainers. There are flourishing branches of this society in the principal colleges and seminaries—Maynooth, All Hallows, Holy Cross, Clonliffe, Carlow, Thurles, Waterford, and others;

all the principal convents are working strenuously, especially in the formation of female branches of the League, with the result that the influence of this society in the cause of temperance is felt everywhere, and everywhere the pioneer badges are in evidence.

The Total Abstinence League consists, firstly, of those who promise to abstain for life from all spirituous drinks. This pledge they only take after two years' probation, and when they have taken it they are called pioneers—during their probation they are called candidates. These are the two principal grades in the League, and they are open to persons over sixteen years of age. A card of membership is given to them, and they wear openly a pendant, brooch, or pin bearing a device of the Sacred Heart.

Secondly, there is a juvenile branch recruited from boys and girls about to leave school, who take the total abstinence pledge until they reach the age of twenty-one or twenty-five years. These also wear openly a button badge, and have a distinct card of membership which they are recommended to have suitably framed, and which serves as an example to others as well as a reminder to themselves.

Thirdly, for those who are doubtful of their strength to take the pledge for life, a card has recently been issued for a pledge for a year, and this is working splendidly in many places.

In all cases, no half-measures are allowed, the pledge is a total abstinence pledge, and there has not been introduced in this society any form of a partial abstinence pledge. Accordingly no kind of stimulant is allowed, even in sickness, except under doctor's orders.

The League is governed in each branch by a spiritual director, one of the priests of the parish, as well as by a president, secretary, treasurer, and council. Its main work is done by "promoters," who have thirty-three members to visit regularly, whom they remind of the quarterly, monthly, or other meetings, of their monthly Communion, and they are also on the look out for recruits for the League.

All members are expected to repeat each day the words of the pledge which they have taken, and which is printed in full

on their cards of membership; and this is so worded as to fulfil the first degree of the Apostleship of Prayer—the morning offering.

The practice of monthly Communion is not an absolute rule, but is made a strong recommendation, as being the chief means of obtaining the Divine assistance to keep the pledge faithfully. These fulfil the third degree of the Apostleship of Prayer.

Promoters also interest themselves in other parochial works, especially for the good of young people, under the direction of the spiritual director of the branch.

Members are expected to attend the public meetings of the League, which are held monthly or quarterly in the church, as this faithful attendance is a bond between them, and is a token that they take an active interest in progress of the League.

The monthly or quarterly meeting consists of some prayers by the chaplain, a hymn, a short instruction, a public enrolment of new members, with prayers for sick and deceased members, concluding with Benediction of the Blessed Sacrament where permission has been obtained for this, or with a hymn in honour of the Sacred Heart, and the blessing of the chaplain.

At present, the English centre of the Apostleship of Prayer has not made the Temperance League a branch of its work, and accordingly new branches in this country must seek affiliation from the Irish branch, at their headquarters, the Church of St Francis Xavier, through the Rev. Father Cullen, S.J. All the various cards of membership, badges, etc., may be obtained from the Convent of the Sisters of Charity, North William Street, Dublin. The League also publish a Temperance Catechism and a Temperance Reader at a penny each, which may be obtained from Messrs Browne & Nolan, Dublin; and to the first mentioned of these books I must refer my hearers who wish to know more of the League.

Finally, I may say that our present Holy Father Pope Pius X., on 27th October 1905, blessed the Temperance League of the Sacred Heart, and granted to all members duly enrolled in an affiliated branch—

- (1) A Plenary Indulgence on the day of admission;
- (2) A Plenary Indulgence at the hour of death;

(3) A partial Indulgence to all who wear openly the badge of the League—of 100 days as often as they procure a new member ;

(4) And a similar Indulgence of 100 days as often as they recite with contrite hearts the promise of fidelity known as the heroic offering.

Thus fortified by the approval and blessing of the Sovereign Pontiff and for the greater glory and consolation of the Sacred Heart of Jesus, by giving good example, by the practice of this act of self-denial, to make reparation for the sins of intemperance and for the conversion of excessive drinkers, the members of the Total Abstinence League of the Sacred Heart sincerely wish well to all other temperance societies, and desire themselves to do their share towards the promotion of the glorious virtue of temperance, and the spread of the principle of total abstinence through the length and breadth of the land.

THE LEAGUE OF THE CROSS

By WM. H. KENT, O.S.C.

The League of the Cross was founded by Cardinal Manning. I put this fact in the forefront of my remarks, partly because it gives the League a title to the attention of a congress of English Catholics, and partly because it forms my own chief claim to speak on this matter. There are others who have laboured longer in this field, and can speak from a wider and more varied experience of temperance work. Yet it may well seem fitting that this topic should be treated here to-day by one who has been for many years a member of Cardinal Manning's own Oblate Community, and has made a special study of his life and writings, and who thus knows full well the warm interest that he took in this work. The League of the Cross, I say, was founded by Cardinal Manning ; and since, as the philosopher says, a man who makes anything is in some sort that which he makes, it is only natural that this work should be strongly marked by some of his own most striking characteristics, such as his austere asceticism, his predilection

for the poor and the working people, and, I may add, his love for Ireland and the Irish.

My own acquaintance with the League began in its early days, when it had only been some five years in existence and still enjoyed the fostering care of its father and founder. On Whit Monday, 10th June 1878, Cardinal Manning came according to his custom to preside at the annual chapter of the Oblate Community; and when he went from St Mary's, Bayswater, he took me with him to the meeting of the League of the Cross held that afternoon in Hyde Park. As those who ever attended the Whit Monday meetings, then held every year, will not need to be told, the gathering was large and enthusiastic, and the Cardinal was thoroughly in his element. His own speech was the chief event of the day. But the meeting was also addressed by others, among whom I may mention the late Father Robert Cooke of the Oblates of Mary Immaculate, and the late William Archer Redmond, M.P. for Wexford, the father of the present Irish leader. In this great meeting, which was only one out of many, I had a practical proof of the Cardinal's keen interest in the League of the Cross, and of the strenuous part that he still took in the struggle, in spite of the fact that he was close upon the completion of his seventieth year. Some twelve years later, when his days of active work were done, and when maybe "death's winnowing wings" let him see some things with clearer vision than in the darkening dust and stress of strife, he set down on paper some recollections of the past, and some of his hopes and fears and misgivings as to the future of the works he had most at heart. And in the notes that deal with the League of the Cross, he dwells on the difficulties he encountered at the outset, and the causes that made many Catholics both priests and laymen hold aloof. "For years I stood almost alone." But happily he is able to tell how these difficulties were surmounted, how many of the clergy both secular and regular gradually rallied round him, till "now every large mission in the diocese has its branch or its equivalent," and about eighty priests are present at the annual gatherings at the Crystal Palace. "The League," he adds, "has taken hold of the people, especially of the working

men." None the less, he expresses his fears as to what may happen if the League should no longer be supported by those who come after him.

All this, it must be remembered, was written twenty years ago. Yet much that Cardinal Manning has said will apply *mutatis mutandis* to the League of the Cross and its work at the present moment. There is certainly the same need for a vigorous Catholic temperance society in our midst. Some of the same causes still make many hold aloof from the work or offer it active opposition; and we are still confronted by some of the difficulties that hampered him at the outset. But may we also echo his note of triumph? Can we dwell with satisfaction on the number of our branches, on the long array of priests who take an active interest in the work, and the great gatherings assembled under our banners? Or must we admit the verdict of those critics who tell us that the League is dead or moribund, or in such a parlous condition that it must needs be speedily mended or ended? Now, on this point, it is important that we should be on our guard against the falsehood of extremes. For, on the one hand, it is idle to deny that the League of the Cross is still doing a considerable amount of good. Some of the old guard are still happily with us, carrying on the old work as they did in the days of Cardinal Manning. And if some leaders have been lost to us, some notable new recruits have entered the ranks in recent years. But, on the other hand, even those who justly appreciate the good work that is being accomplished, must fain confess that the success falls far short of their desires and anticipations. Nor can it be said that these anticipations are unreasonable or impossible. For the note just quoted is enough to show that in point of fact the League was once larger and more vigorous than it is now; and has suffered a set back since the palmy days of Cardinal Manning.

Now, here we are confronted by a practical question. What, in a word, is the cause of this comparative failure or decline of the League? There are apparently some critics who would ascribe it to some defects in the principles or methods of the society itself. If this be so, by all manner of means let us seek to set right what is wrong, and so give the League a

new lease of life and vigour. But, before we can do this, we must have the defects and the remedial changes clearly set before us and carefully considered. For some alleged defects may prove to be imaginary, and some changes might haply do more harm than good. On the present occasion I can only touch on some criticisms that happen to have come before me. Some of these are concerned with things external and matters of detail, or with our manners and methods rather than with our fundamental principles. Thus, we are told that people are repelled from the League of the Cross because it is too much confined to the working classes, and its rough and ready ways are not such as commend themselves to men and women of culture. Or, again, we are told—*horresco referens*—that it is too Irish, that its guards are robed in the rebel green, and its songs and speeches exhale a subtle aroma of Fenianism.

Other critics, however, would in no wise be satisfied by the removal of these minor objections. For though they admit the need of a temperance society, they demur to the principle of total abstinence. This, they insist, is too narrow and rigid to commend itself to the great body of English Catholics, who might very well be won to a society inculcating temperance on more lenient lines. Now, as St Thomas would say, *Set contra est*, the League was equally open to these objections in the days of Cardinal Manning, yet these characteristics did not then condemn it to failure, and it may even be surmised that they had some share in its success.

Cardinal Manning, as we have seen, rejoiced in the fact that the League had got hold of the working men. And I fear he was little inclined to flatter the refinement of the superior people who despised it. "There is no doubt," he says again, "that fastidiousness, fear of ridicule, and the like, keep the middle class away from the League of the Cross. The fine gentleman heresy, the high life below stairs, and the free living of the middle class have kept educated and half-educated laymen and priests from joining."

If this view of the matter may be accepted, it would seem that the exclusively working-class character of the League was the effect not the cause of the abstention of the other classes. At the same time, it may be remarked that the movement

seems to have been inaugurated primarily for the benefit of the working people on whom the evil effect of intemperance fell more heavily, so that it was as well that they were the first to welcome it. In any case, these class or racial characteristics are something merely extrinsic and accidental. As the old schoolmen said, everything received is shaped according to the nature of that which receives it. The fluid mass takes the shape of the mould in which it is cast, and all things naturally adapt themselves to their environment. In like manner, a new society must needs adapt itself to the ways of the classes from which it is recruited. And for the same reason, since the great mass of Catholic working people, at any rate in London, is for the most part Irish, or of Irish origin and Irish sympathies, it is only natural that this predominant element should give its tone and colour to the whole. And on the same principle it would seem to be reasonable that branches of the League established in localities that are not Irish should take a different local colour, and sing "The Roast Beef of Old England," rather than "The Wearing of the Green."

In the same way, if opportunity occurs for spreading the League in other sections of society, the gatherings and their methods of procedure will naturally be adapted to the new environment. This is a consummation devoutly to be wished. For the evils of intemperance are in no wise confined to the working classes, as may be sufficiently seen from a remarkable utterance of the late President of the Divorce Court. And these other classes clearly will not be reached by such methods as open air meetings and street processions. But while this is an excellent ground for fresh development and work on new lines, it is no reason for forsaking the old methods which do appeal to the working people. *Hæc oportet facere et illa non omittere.* In other words, we should aim at extending the work of the League, not merely by multiplying branches of the same kind, but also by a larger measure of elasticity and adaptability, so that each separate branch may have its own distinctive characteristics, in such wise that both serious meetings and entertainments may be congenial to the patriotic sentiments and the social tastes of all sections of the people.

But while I venture to think that there is room for some

modification in these minor matters, it is surely otherwise with the fundamental principle of total abstinence. Let me hasten to add that I am not one of those who deprecate and disparage any temperance work on other and more moderate lines, and *pace illorum* this course seems to me a grave mistake. For after all it is true that the majority of mankind will never be brought to abandon the use of strong drinks. And if this be so, it is surely to be desired that those who will drink shall at least be induced to refrain from excess. For this reason it may be hoped that the federation of Catholic temperance societies will include many that devote their attention to the suppression of treating, or to some of the restrictions recommended in the bishops' resolutions. But it would, I think, be a false step to introduce these limited pledges into the League of the Cross, and thus relax and weaken its main rule. The Church has many religious orders with rules of very varied degrees of severity. And a man who is not called to adopt the life of Trappists or Carthusians may betake himself to some less rigid order. But it would only cause confusion and laxity to allow a variety of rules in one body. It may be urged, moreover, that, after all, total abstinence is the one great weapon in the war against drink, and nothing should be done to weaken it or to relax its hold on a society which has upheld it for wellnigh forty years. For many of the victims of drink, it is the only real remedy: for all who are in danger it is the surest safeguard. And it is obviously the best instrument for those who would fain help others by their example, or make reparation for drunkenness by some offering of self-sacrifice.

It may be possible in this way to meet some of the objections raised by those who criticise the League of the Cross. And some who stand aloof from the work may haply be moved to come over and help us, whether by joining the League itself or by supporting some of the other Catholic temperance societies.

But though, as I have suggested, something may be done by fresh developments of work on new lines, or possibly by some improvements in our rules and organisation: what we want most of all is more men, and especially, I may add, more priests to take up the work with something of Cardinal Manning's whole-hearted enthusiasm:

One may well wonder at the apathy felt by so many of us on this matter, and at the number of priests and levites who pass by on the other side. But the truth is that many have not really grasped the magnitude of the evil wrought by drink.

There are many good people living in cloistered seclusion, or working in peaceful parts of the country, who have never had to face the misery and degradation caused by drunkenness in our great cities. And, on the other hand, some of those priests who come in touch with many cases in their own flock have their hands filled with work, and have little leisure to consider the problem as a whole, to gauge its extent throughout the length and breadth of the land and see its far-reaching effects in all their significance. Nay, even those who have given it much thought and made some study of temperance literature are often far from grasping its relation to the faith and morals of our people. We have most of us seen some figures showing the part played by drink in filling workhouses, prisons, asylums. But who shall count the losses it has caused to the Catholic Church in this country? An occasion like the gathering of this great Congress, or the recent solemn ceremonies enacted at Westminster may gladden us with thoughts of the growth and progress achieved by the Church in England during the last sixty years. Yet there is withal a darker side to the picture, and a long roll of losses to count against the gains. It is well to build churches. But after all a large part of our people remain outside them, and neglect their religion. In the dark days of persecution the light of faith was kept alive in England and Ireland by the bright influence of Catholic homes. But where is this influence now in the homes darkened by drink, where drunken parents are a life-long scandal to all around them? Through this one cause there is a constant leakage counteracting the good work done in our churches and schools, and year by year whole families are lost to the Faith.

And as for the moral evil that too often accompanies this loss of religion in the drunkard's home, who can bear to think of it? Who can see so many a fair flower born to blossom in the garden of the Church, now

“Fall’n from the budded Coronal of Spring,
And through the city streets blown withering?”

Assuredly all who have eyes to see these things will shrink from no labour or sacrifice, if so be they can lend a helping hand to the weak and wayward who are set in this sore peril. It is for this that Cardinal Manning still calls us to take our place in the ranks of his League, and fight in their defence under the banner of our King.

A WORKING MAN'S EXPERIENCE OF TOTAL ABSTINENCE

By MR CARTER.

I propose treating the subject of this paper from the triple standpoint of religion, health, and business.

Religion.

Our Church teaches us temperance in all things: my experience has taught me that temperance in the matter of drink has often developed into intemperance. We are taught to keep out of the occasion of sin, for "he that loveth the danger will perish in it"; and, "the drunkard shall not enter into the Kingdom of Heaven." The greatest scandal to my mind that the children of the Church give, is the scandal of intemperance. Doubtless there are many amongst us who do not need for themselves the remedy of total abstinence; yet even these for the sake of their fellow-men, their fellow-Christians, their fellow-countrymen, would do well to become total abstainers. Others need the force of their grand example; example is contagious, example is always victorious, example works wonders.

"Let him that thinketh himself to stand take heed lest he fall." This passage always suggests to my mind the moderate drinkers: I have known many of them to fall. If, in fear and trembling we are to work out our salvation, then I as a Catholic working man think I can do it better as a total abstainer, not having to break a habit I have never formed.

It is very easy to object to total abstinence in the abstract; but we are practical men, living in a practical age, and as

things are, in view of the dangers which surround us, I say our safety is in not touching drink at all.

Dr Davy, an ex-president of the British Medical Association, says that it is a scientific fact that alcohol is not necessary to life or to bodily work, and very rarely useful in disease; he also states that, as a nation, we drink too much alcoholic liquor.

Dr Reeves of Toronto says of alcoholic drink: At first it is like a gossamer thread, later it is as a silken cord, and finally it becomes a chain of steel.

Health.

In these strenuous days a working man requires a sound mind in a sound body. How far does alcohol make for soundness of mind and body? There are some, even of the medical profession, who maintain that alcohol taken in small doses stimulates the nervous system. But while it is an unsettled question how far alcohol lowers the bodily temperature, it is beyond question that it tends to lower the natural resisting power of the body. If taken too often, even in small doses, alcohol instead of stimulating the nervous system actually depresses and paralyses it.

It is also incontestable that when taken in sufficient quantities to produce these effects upon the nervous system, alcohol causes an immensity of harm.

Leaving out the intemperate man altogether, doctors distinctly tell us that alcohol, taken habitually in small quantities, in many cases brings on disease and in some cases causes death. Let us suppose the so-called temperate man is attacked by some disease, or meets with a serious accident; either of these would prove more dangerous in his case than in the case of a total abstainer. Owing to the alcohol in his system, the blood is so weak that a wound or a broken bone will not heal quickly or soundly, and the injured part is more likely to mortify.

However doctors and others may disagree as to the beneficial effects or otherwise of alcohol when taken in small doses, there can be no shadow of doubt that a working man can do quite as hard work if not harder without alcohol than with it; this has been my experience all through life.

The experience that has been gained in wars and by expeditions in all climates where abstinence was enforced, either by order or by circumstances, shows that soldiers endure more fatigue, are healthier, and fight better without alcohol than with it.

We also know that the number of deaths amongst persons concerned in the liquor trade is about six times greater than amongst persons not connected with it.

One of the most successful insurance companies in America has officially instructed the whole of its agents never to insure men in the liquor traffic, and to be most careful about insuring men who are at all addicted to what might be considered anything like excessive drinking, so well does this insurance company recognise the fact that the use of intoxicating drink, even in moderate quantities, is injurious to health and life.

How sad it is to think of the thousands of persons who are shortening their lives, and robbing themselves and their families of years which might be spent well and usefully—and doing this, not through some accident, but entirely by their own fault in giving way to intemperance.

Dr C. W. Saleeby says:—"In 1840 a total abstainer was asked to pay an extra premium for insurance on his life on the ground that the lives of abstainers were shorter than those of others."

The experience of two generations has proved the contrary, not in the interest of abstract science or of any crusade, but of business, and now abstainers get specially favourable terms. The truth is, that alcohol closely examined is found to be a substance which definitely pushes in the direction of death all living things hitherto examined. This applies alike to plants and animals, to microbes and to man, as with many other true poisons. This property of alcohol seems to depend upon its chemical interference with the act of breathing, which is necessary for all living matter.

The manifesto published in the *Lancet* some time ago in favour of the old view that alcohol is beneficial in health to the average adult derives its real interest from the numbers and weight of the authoritative names which do not sign it. There is not a single student of insanity, there is not a single

pathologist or student of diseased tissues, and there is not one of the men who have made our modern knowledge of alcohol, to be found amongst the signatories of that manifesto. In these circumstances it merely stands for the survival of the quaint notion of the insurance company of 1840.

Business.

Every man desires, or should desire, to get on in his particular walk in life; but in these days of competition to be successful requires a very clear brain.

As no man can succeed in business unless he has a brain to enable him to lay his plans, and reason to guide them in their execution, so no matter how bountifully a man may be blest with intelligence, if the brain is muddled and his judgment warped by intoxicating drink, it is impossible for him to carry on his business successfully.

Fortune often favours the man brave enough to become a total abstainer, and never helps the man who does not help himself. To imitate Mr Micawber and wait for something to turn up is fatal: one of two things usually does turn up—the poorhouse or the jail, for drinking breeds bad habits and clothes a man in rags.

How many good opportunities have passed, never to return, while a man was sipping a social glass with his friend! How many important chances have been put off till to-morrow and then forever because the wine-cup has thrown the system into a state of lassitude, neutralising the energy so essential to success in business! Verily, “wine is a mocker”! The use of intoxicating drink as a beverage is as much an infatuation as is the smoking of opium by the Chinese, and the former is quite as destructive to the success of the business man as the latter.

It is an unmitigated evil utterly indefensible in the light of religion, philosophy, or good sense; it is the parent of nearly every other evil in this country.

Drinking habits very materially reduce the strength and skill, or the capital of the working man, in many ways. Let us look at some of them.

A great trades union leader, in an address to his members in 1894, makes use of the following words: “This brings us to

the consideration and study of the very important subject of thrift and self-help; for after all, the mainspring of success lies in the effort of the individual. There is no use blinking the fact that imprudence and loose living are largely responsible for much of the misery we see around us. Capitalists, monopolists, and millionaires have each in turn been denounced, and held up to obloquy as the greatest enemies of social progress and reform; but we are safe in saying that no capitalist, monopolist, or millionaire has done such harm to the working classes as intemperance and gambling."

No employer has ever reduced the wages of the workers to anything like the extent that those workmen do who are addicted to intemperance. The employer reduces wages when trade is depressed; the intemperate workman reduces and squanders the money in drink he has worked so hard to obtain.

At the same time he is reducing the only capital he has to fall back upon—his strength and skill—for nothing reduces a man's strength or destroys his skill so rapidly as excessive drinking.

If the capital now employed in the production and purchase of intoxicating drinks were diverted to the support of productive and useful industries, such as the manufacture of clothing, boots, furniture, or the building of decent dwellings for the working classes, these industries would be so stimulated as to go a good way towards solving the problem of unemployment.

Drinking habits mean waste for the nation as well as for the individual, but the cost to the nation means ultimately the cost to the taxpayer, poor as well as rich.

The enormous cost of crime, disease, lunacy, and pauperism, which result from drinking habits, increases taxation and weighs to some extent on the poorest. If the millions that now go annually to the upkeep of jails, workhouses, and asylums were diverted to other purposes, what blessed results would follow.

In conclusion, let me say that to work is the condition of man's being, let us not fear work, nor disdain the name of "working man." The name does not dishonour us, let us not dishonour the name by indulging in intoxicating liquor; this is the truest way to success for the working man.

THE CATHOLIC TRUTH SOCIETY

NATURE AND HER AUTHOR

By FATHER JOHN GERARD, S.J.

"The Argument from Design."

Since men first began to record their philosophical speculations, nothing, it is evident, has more forcibly impressed the observant mind than what is commonly known as "the Argument from Design," that is to say, the evidence which Nature seems everywhere to furnish of means purposely adapted to predetermined ends; from which, it is argued, there must follow the necessity of an intelligent Designer to whom such adaptation is due.

It is frequently objected that we ought rather to speak of "the Argument *to*, or *for*, Design," since this being once admitted, nothing of importance remains to prove, as nobody would attempt to maintain that there can be Design without a Designer. No doubt, this is true, but it can scarcely claim so much importance as some appear to think. What is meant by those who speak of "the Argument from Design" is clearly this, that Nature in all her parts exhibits contrivances and adaptations which, as we can perceive, are required for the results actually obtained; and, as in the somewhat similar case of human invention, such contrivances speak of intelligent purpose, so, by analogy, we are justified in concluding that it is not otherwise in the works of Nature. "The Argument from Design" is thus used to signify "the Argument from the manifest evidence of Design exhibited in the Universe."

But, however it be styled, it is evident, as has been said, that the argument itself has always played a leading part in the history of human thought. It is probably most familiar in the celebrated "watch argument" of Paley's *Natural Theology*, and the numerous applications made by that writer

to some of the more notable instances, in which organic nature exhibits mechanisms vastly more complex and perfect than our most skilful artificers can produce. Before Paley, the same argument had impressed even the French infidel school of the eighteenth century, and those subject to its influence.¹

More than two thousand years earlier, Socrates had recourse to the same argument against the unbeliever Aristodemus, and, as recorded by Xenophon,² used the masterpieces of the sculptor Polycletus and the painter Zeuxis for the same purpose for which Paley employed the watch.

Nor is it to philosophers alone, but to every thinking man, that such marvels exhibited by Nature have ever appealed, and while increased knowledge must needs enhance our appreciation of these, it can add nothing substantial to the force of the argument they suggest. "The philosopher of the present day," says Macaulay,³ "has before him just the same evidences of design in the structure of the universe which the ancient Greeks had . . . for the discoveries of modern astronomers and anatomists have really added nothing to the force of the argument which a reflecting mind finds in every beast, bird, insect, fish, leaf, flower, and shell."

The instances are in fact numberless which serve to suggest such reflections, and in fact there is no end to them, nor any nook or cranny in the field of Nature in which they do not offer themselves. The structure of such organs, to take some obvious examples, as eyes, ears, and wings, the hinges of joints or bivalve shells, which last seem to have very specially attracted the attention of Mr Darwin, the extraordinary contrivances for securing the fertilisation of orchids and other flowers by means of insects, the construction of plant stems, round, triangular, square or pentagonal, so as to solve the

¹ Voltaire: "Si une horloge prouve un horloger, si un palais annonce un architect, comment, en effet, l'univers ne demontre-t-il une intelligence suprême."—*Notes sur Les Cabales*.

Napoleon I.: "Je regarde cet univers si vaste, si compliqué, si magnifique, et je me dis qu'il ne peut être le produit du hasard, mais l'œuvre quelconque d'un être inconnu, tout puissant, supérieur à l'homme autant que l'univers est supérieur à nos plus belles machines."—Thiers, *Hist. du Consulat et de l'Empire*.

² *Memorabilia*, i. 4.

³ *Essays*, "Von Ranke."

problem of securing the utmost strength, with the greatest economy of material, girders being moreover introduced to meet the strain at critical points—show us problems thus solved ages ago, which the intelligence and skill of mechanics and architects has slowly learnt to imitate.

In spite of all, however, there can be no doubt that this famous and time-honoured argument has to a large extent lost favour at the present day, and there are many, especially amongst the votaries of science, who consider it unworthy even of consideration. To some extent—even perhaps to a considerable extent—this appears to come from their not being at the pains rightly to understand what the argument they depreciate really is, and so substituting a mere man of straw as their antagonist. Thus, such an authority as Professor Karl Pearson seems to suppose¹ that upholders of design really adopt absurdities such as were caricatured by Hegel—that, the vine being created solely to provide men with wine, the cork-tree was considerably added to furnish stoppers for their bottles.

There are, of course, difficulties advanced of a more serious character, and worthy of careful consideration, and these we must severally examine, endeavouring to give to each its full weight.

Amongst the various influences to which modern thought owns its most characteristic features, none is so potent as the all-compelling idea of evolution, which affects all branches of Nature-study, and is responsible in a very special manner for the change which has come over the manner in which men regard such an argument as that which we have been considering.

We cannot, it is said, form any sound inference as to the cause which has produced the adaptations in Nature alleged as evidence of Design, unless we fully adopt the teachings of evolution, that doctrine “which is transforming in every direction the thoughts of men,” and in the light of which the old-fashioned notions of Socrates and Paley lose all their significance.

There can, of course, be no question that “evolution” is

¹ *Ethics of Freethought*, pp. 33-35.

nowadays in all men's mouths, and is quoted on all hands as the universal solvent of every problem. At the same time it can hardly be denied that constantly as it is spoken of and appealed to, it is by no means easy to understand exactly what is meant, what we should understand that "evolution" is. There are comparatively few who think it necessary to define the term, and the definitions variously supplied seem rather to complicate than to elucidate the question.

As a general rule, the theory of "evolution" is still generally connected with the name of Darwin, and even identified with the Darwinian system. But whereas Darwinism deals only with the organic world, and with this as an already going concern, endowed with life and with "species," of some sort, somehow established, undertaking only to explain how one may have been transformed into another, namely by the particular means of "Natural Selection," "Evolution," as now preached, professes, on the contrary, to be the master key which unlocks all secrets, and explains all mysteries—so that we have to take into account the evolution of matter—of life—of protoplasm—of sensation and consciousness—to all of which Darwinian principles can, it would seem, have no application whatever. These principles account at most for the modification of living forms through the survival of the forms fitted to survive in the struggle for life; but what can this have to do with non-living matter, and the first introduction of life? Can matter be supposed more likely to "survive" because it is incorporated in an animal or plant, than because it remains mere oxygen or granite?

There seems no doubt, however, that it is in this larger sense evolution must, for practical purposes, be understood. Professor Sedgwick, of Cambridge, for instance, thus explains the faith which is in him: ¹—

"I am and always have been a convinced evolutionist. I hold, that is to say, that matter is constantly undergoing change, and that natural selection, taking advantage of its endless diversity in form and properties, has played and is playing an important part in determining what form of it (whether living or not living) shall exist, and what shall cease to exist. I hold,

¹ *Textbook of Zoology*, vol. ii., Preface, p. vii.

further, that the forms of living matter, as well as those of not living matter, owe their existence and their properties to the operation of natural laws, though here we are treading on uncertain ground, for we know nothing of the origin of living matter or of the source of its properties."

So another writer, by no means hostile to the idea of design in general, thus criticises Paley's argument:¹—

"[His conclusion] would be irrefutable enough, if, as in the works of a human artizan, the forms of life could still be viewed as created with all their structures, ordered and arranged with a special view to the performance of their particular functions. But the doctrine of evolution permits us no longer so to view them. The eye exists undoubtedly for the purpose of sight; but this and all other adaptations of structure to function in the economy of life are, according to the teaching of evolution, not immediately suggestive of a final cause, but simply the interaction on each other of organisms and their environment, in accordance with fixed conditions analogous to those which have led to the evolution of the sun and its attendant planets. As the sun and planets of our solar system are the result of a process of evolution in the form of matter under the action of the laws of motion and universal gravitation, so are the adaptations of life forms similar results of similar determinate laws."

From this it seems clear that if we wish to know anything at all concerning the genesis of the world, we require to know a good deal more about this same "evolution" which is said to have dominated the process. What are its "determinate laws," and what determines them? What are the "fixed conditions" according to which the interaction of organisms and their environment was necessitated to produce just such a world as is now beheld, and how came the condition to be thus fixed? In a word, what is evolution?

The question is imperatively suggested by what we have heard, but it cannot be said that the answer becomes equally clear. We are told indeed, and with much insistence, that, as Professor Haeckel has it, "evolution" is the magic word which alone solves mysteries, "the pole-star which guides our

¹ Morris, *New Natural Theology*, p. 19.

philosophy through the mighty labyrinth to a solution of the world problem.”¹ But when we ask for more definite information, it is not easy to obtain any, except that under the influence of evolution—whether this be a Force, a Principle, or a “Law”—things in general continually “evolve,” which does not seem to take us very far. Everything, we are assured, is constantly undergoing change, and it is in this perpetual mutability that the essence of evolution is to be found: its one constant feature seems to be that it is never the same. *Plus ça change, plus c’est la même chose*; the description of a turbulent republic, whose normal condition is revolution, seems applicable in its measure to the evolutionary universe. Meanwhile, we know nothing concerning the origin of living matter, or the source of its properties, and of non-living matter, if possible, still less; that is to say, we know nothing at all which can throw the smallest light upon the problem which we desire to solve.

There are many, indeed, who appear to think that things being assumed to be in a continual state of alteration, there is no need of any further explanation; for, as development necessarily involves change, so change must of course imply development. But this is not in accordance with the teaching of experience. We find, on the contrary, that change is just what most imperatively demands explanation. The Laws of Motion themselves, for instance, which must lie at the very base of any system of cosmogony, start with the principle that only by the action of a new force can movement be initiated, or once inaugurated be diverted in another direction. If Nature be in a ceaseless condition of manifold mutations, to what are these due? Until we know this, can we think that we know anything?

But, while this is so, it cannot be denied that the almost universal adoption of evolutionary principles has radically modified the attitude of our generation towards the question now in hand, so that it is necessary to consider this under the newer light which is said to be cast upon it.

A convenient example is furnished by an instance upon which M. Janet lays considerable stress in his well-known work

¹ *Riddle of the Universe* (popular edition), p. 83.

concerning Final Causes.¹ The organ most universal in the animal kingdom, namely, the stomach, secretes a gastric juice which dissolves and digests flesh. Why, then, it is asked, does not this juice digest the stomach itself, this being of its nature perfectly digestible, so that after its owner's death it can serve as food for other flesh-eating creatures? But while its possessor is alive this difficulty is anticipated by the provision of a special varnish—the *epithelium*—which lines the internal walls of the stomach, rendering these unassailable by the action of the gastric juice, just as if coated with porcelain. The protection, it is argued, must already have been supplied to the first stomach in which digestion was ever performed, or the process could never have gone any further. What clearer proof of design is it possible to imagine?

But such a mode of viewing the matter, we are told,² is quite inconsistent with the teaching of evolution, for it assumes that the organ first appeared in nature in form of a completed stomach, provided with all requisites for the performance of its functions. But this was not so. From the moment of its first appearance, protoplasm was capable of digesting and incorporating other protoplasm, and as evolution proceeded, it did but evolve more and more complex and efficient methods of so doing. Accordingly, it is said:

The proper way to examine the instance is not to ask, "Given the stomach, what are the chances that it shall not digest itself?" but to ask, "By what means has the stomach with its coating been evolved, so as to take up the function of the digestion of food?"

The difficulty, however, specious as it may perhaps seem, does not appear to be very fundamental, for it does but shift the point of the question further back. If protoplasm was from the first capable of digesting and assimilating other protoplasm, it must likewise have been guarded against digesting itself. The *epithelium* may, like the stomach which it protects, have been evolved, but its equivalent must have been provided from the first. As de Vries contends, a character can be diminished or increased, but nothing new can result from the variations

¹ English translation, p. 33.

² *New Natural Theology*, p. 33.

upon which Darwinians rely for the production of new species.

It would, in fact, appear that we gain nothing towards a sound comprehension of the question, by diverting our attention from the actual state of things known to us by experience, and directing it instead to the hypothetical condition which we have to learn from "the teaching of evolution." The grounds upon which we may judge whether the universe does or does not exhibit evidence of Design are evidently to be sought in its actual condition, whatever may have been the process by which that condition has been reached. Our racing-gigs are no less a monument of the boat-builder's craft, because they are lineally descended from rude dug-outs, which, however clumsy and shapeless, had yet solved the problem of flotation, and so made possible the evolution which has led to the present development.

Confining ourselves, therefore, like Paley and the ancients to things as they are, it remains to inquire how far modern thought has invalidated the argument which they based on the evidence of purpose discovered in Nature.

Quite apart from evolutionary hypotheses, there can be no doubt that modern thought finds many reasons for being dissatisfied with the line of argument for Design which seemed cogent and convincing to Socrates and Paley. Its best-known form, as set forth by the last-named writer, may be thus summarised:—

A piece of mechanism such as a watch, though nothing be known of its origin and history beyond what may be learnt by inspection of it, furnishes undeniable evidence that it was produced by an intelligent designer for a definite purpose, namely, to mark the progress of time. To this end all its various parts are found to co-operate—the spring, the chain, the cog-wheels, and the rest—and in consequence no man could possibly think of imagining that it was not expressly intended to discharge its special function.

It is precisely the same, continues Paley, with the works of Nature, whereof one notable example will supply a sufficient illustration. The eye is as manifestly and as artfully constructed for a purpose as is that instrument of human con-

trivance—the telescope. There is, of course, this fundamental difference, that the one is a perceiving organ, the other an unperceiving instrument, and that the mode in which, in the case of the former, the vital element is introduced, and light produces sight, is wholly inscrutable to us.

Nevertheless, it remains true, that up to a point the eye and the telescope are alike instruments, the object of the former being to throw a distinct image of an external object upon the *retina*; of the latter to convey such an image from the eye-piece to the eye itself. Up to this point, the reasoning is the same in each case; for in each alike are the means provided which are necessary under the laws of optics for the formation of the required image. Contrivances are employed in the eye exactly similar to those of which the human optician makes use for the same purpose. The light from the object in question is made to pass through lenses, which so refract its rays as to bring each pencil to a point at the right distance from the lens. Moreover, these lenses are composed of humours having different refracting powers, whereby the defect of chromatic aberration is obviated, and, as Paley notes, it was by observing and imitating this device of Nature that a remedy for the same inconvenience was found by man.

A very remarkable mechanism is attached to the nictating membrane with which the eye of birds is furnished. The function of this is rapidly to sweep and lubricate the eye, for which purpose, having been drawn over the pupil by a thread-like tendon connected with a special muscle, it returns to its former position by its own elasticity, after the manner of a spring-blind. The muscle in question would not have room enough for its necessary contraction were it to lie, as usual, all in one direction, but it is passed through a loop formed by another muscle, and so its course is inflected as if it went round a pulley, by which means the needful result is attained.

Instances of the same kind might be indefinitely multiplied, but these will sufficiently exhibit the character of Paley's argument, and the consequence drawn by him after the example of the French academicians:—"Of a thousand things we perceive not the contrivance, because we understand them only by their effects, of which we know not the causes; but

here we treat of a machine, all the parts whereof are visible, and which needs only to be looked upon to discover the reasons of its motion and action."

Structures such as the above, occurring as they do in illimitable profusion in every department of organic nature whether animal or vegetable, certainly require explanation; there must be *some* force to the action of which they are to be ascribed. That this force is purposive intelligence, akin to our own—as we have seen—has been the idea suggested to the mind of many men, and these not unworthy of consideration. There are difficulties, however, which at once occur before we can accept such a solution of the question, and these have been perceived and exhibited by no one more clearly than by Paley himself, who thus writes:—

"Why should not the Deity have given to the animal the faculty of vision *at once*? Why this circuitous perception; the ministry of so many means? . . . Wherefore all this? Why make the difficulty in order to surmount it? . . . Why resort to contrivance where power is omnipotent? Contrivance, by its very definition and nature, is the refuge of imperfection. To have recourse to expedients implies difficulty, impediment, restraint, defect of power."

This, no doubt, is a very grave objection for those who would push analogy too far, and make of the Author of Nature but a greatly superior mechanic, working on the same essential lines as human artificers, one whose motives and methods are as thoroughly intelligible to us as theirs. It would still, however, obviously remain true, as a great and fundamental difference, that whereas our watchmakers, opticians, and others must contrive to satisfy conditions over which they have no control, the Creator must be assumed himself to have prescribed the conditions under which He fulfils His purposes. Paley adds another consideration, which, whatever may be its value, is not likely to find much favour with his modern antagonists.

"Amongst other answers which might be given [he writes] beside reasons of which probably we are ignorant, one is this: it is only by the display of contrivance, that the existence, the agency, the wisdom of the Deity could be testified to His rational creatures. This is the scale by which we ascend to all the

knowledge of our Creator which we possess, so far as it depends upon the phenomena and the works of Nature. Take away this, and you take away from us every subject of observation and ground of reasoning. I mean as far as our rational faculties are formed at present."

Further, it may be urged that if, as we are told, man was created to the image and likeness of his Maker, this likeness being above all in his spiritual and intellectual part, it were only to be expected that we should find within ourselves when contemplating external nature, a reflection of Him to whom, like us, it owes its origin, a reflection accurate, so far as it goes, but as inadequate to His right representation as shadow to that of substance.

And here another consideration suggests itself, which cannot be charged with involving anything which may be termed a theistic assumption. Looking at things simply as we find them, can it be questioned that the universe in which we live is rationally explicable? that if we interrogate Nature, we may count upon obtaining rational answers? that—however it may have got there—science, as Romanes said—finds her instinct with reason, "take her where you will, reason oozes out at every pore."¹

It thus appears evident that, as from the facts of Nature we learn the existence, however they may transcend our comprehension, of forces such as gravitation, electricity, chemical affinity, and the like, to which we ascribe the phenomena we encounter, and without which these would be inexplicable, so we are necessarily led to recognise the efficiency of a power "for which, to us the word mind is the least inadequate and misleading of symbols,"² and apart from which Nature could afford no basis for our science. This, indeed, seems obvious.

Some are inclined to argue that, the world being constituted as it is, its physical forces must needs produce exactly those effects which actually result, and that, inasmuch as this constitution is as likely as any other to have been fortuitously determined, we need look no further in search of a cause to

¹ W. L. Walker, *Christian Theism and Spiritual Monism*, pp. 44 et seq.

² Mivart, *Lessons from Nature*, p. 301.

which the orderly arrangement of the cosmos may be ascribed. Some philosophers, as Diderot and Lange, have declared that, if a quantity of printing type were shuffled from infinity, it is not only possible but highly probable that any work we choose to name in human literature would result.

But, supposing this very large postulate to be granted; let the work produced be Darwin's *Origin of Species*, complete in every jot and tittle, would the most devoted of Darwinians consider this to have any claim on his acceptance or admiration? The book itself is esteemed and extolled because it came from its author, and as conveying to the world the fruit of his observation and study it claims to make a fresh contribution to science. But as to such a casual production as is imagined, science can be found there only on the supposition that it is introduced by the reader or student, who must not only know how to read, in order to find in the type any sense at all, but must be so conversant with Nature as to perceive that she corresponds with the meaning which he constructs from the book. In fact—paradoxically—he can learn anything from the work before him, only by knowing already all that it can be made to contain.

Exactly similar must be the case of a universe in which Mind has no part. All the laws which it is the glory of science to discover, would be due wholly to the mind which discovered, and in discovering, created them. Without this they would exist only as does a statue in the marble from which it is hewed. No doubt, the sculptor's chisel does but disclose what was always there, but none the less to him alone is the statue due; which would, moreover, never be produced did not he begin with a clear mental image of the object to be attained. A child who starts with mere random scribbling, and explains that his picture is to represent whatever it is most like when it is finished, will never produce a likeness of anything. And if Nature elaborates such mechanisms as eyes, or ears, or wings, or the hinges of shells and the joints of our own limbs, products immensely more artistic and effective than any of human manufacture, it seems perfectly obvious that there must be *some* power behind, which is predetermined towards the particular result obtained. The character of this power we

may be unable adequately to understand, but we cannot doubt that our failure in this respect is due only to our own limitations. To the great majority of men, the methods of such a mathematician as the late Lord Kelvin are an utter mystery, but do we therefore suppose that he arrived at his conclusions merely by groping in the dark? or, would one be justified, because he could not read, in denying the faculty which enabled another to gain knowledge from what to himself seemed devoid of all significance, representing nothing but so much stained paper?

It is objected, in a word, that the world as we know it, being the only world of which we have any knowledge, and of which alone we can affirm the possibility, and all that we observe being the necessary result of its actual constitution, there is no place in it for the element of design, which would imply that things might be otherwise. Given the laws of light, the hues of the rainbow must needs follow, without the introduction of a fabulous Iris; and, similarly, however artistic we may find an oak-tree or a palm, every curve which we admire is but the inevitable result of the material of which it is composed, and the forces to which it is subject. If so, why inquire further, seeking an explanation of what demands none?

This, however, does not meet the argument we have been considering. Undoubtedly, we cannot even imagine a chaotic universe, or one not permeated by Law and Order. As a recent writer tells us:¹—

“The bodies and the properties of living things are cosmic, not chaotic. No matter how low on the scale we go, never do we find any hint of a diminution in that all-pervading orderliness, nor can we conceive an organism existing for a moment in any other state. Moreover, not only does this Order prevail in normal forms, but again and again it is to be seen in newly-sprung varieties, which by general consent, cannot have been subjected to a prolonged selection.”

This, however, serves but to show how absolutely necessary, from the constitution of our own minds, it is for us to find in Nature the notion of final purpose, of a Power behind her, dominating her every process, and compelling all her forces to

¹ Professor Bateson in *Darwin and Modern Science*, p. 92.

follow the course appointed for them, as planets pursue each its proper path. Take away this faculty of inference from the data of sense to the conclusions of the intellect, and we are bereft of all power of learning aught from Nature, and must renounce all possession of Science herself; for, as Sir John Herschel says, speaking of the original constitution of the world: ¹—

“The presence of Mind is what solves the whole difficulty, so far, at least, as it brings it within the sphere of our own consciousness, and into conformity with our own experience of what action is. We know nothing but as it is conceivable to us from our own mental and bodily experience and consciousness. When we know we act: we are also conscious of will and effort; and action without will and effort is to us, constituted as we are, unrealisable, unknowable, inconceivable.”

In the words of Francis Newman—“He that made man must have all that man has—and more.”

THE PROBLEM OF EVIL

By C. W. B. MARSH, M.D.

Of all the problems that have engaged the attention of the human mind, that of the origin and existence of evil is surely the greatest. It is indeed “*the* riddle of the universe.” And this is equally true, whether we consider the moral or the physical side of the difficulty.

Difficulty of the subject.—That there should be an infinitely powerful and good God who has created man that he may know, love, and serve Him in this world, and be happy with Him for ever in the next; and yet, that this end should be frustrated by the creature, is truly a stone wall against which the human intellect is ever dashing itself in vain for an explanation that satisfies. Nay, the lesser problem of physical evil, affecting as it does not only man, but all the rest of the animal world, presents great difficulties; for it implies suffering, which would appear to be inconsistent with the omnipotence

¹ *Familiar Lectures*, 458.

and goodness of the Creator. Yet such is the subject we are about to consider—as best we may. The greatest minds in ancient and modern times have been engaged on it, and various are the explanations that have been given.

Attempted explanations.—Zoroaster, and after him Mani, have posited two first principles, one of good and another of evil, ever warring against each other. But these principles must be either infinite or finite; and it is impossible that there should be two infinities. It follows therefore that one is finite and the other infinite, or that both are finite. An infinite principle of evil is impossible, because no good could come from it; and yet we have good in Creation. An infinite principle of good is consistent with the good we find, and the evil is capable of some explanation. If both the principles are finite, neither can be the First Cause which our intellect bids us seek. Nor can “blind force” be the origin of good or evil, for it can neither be benign nor malevolent, and we have evidence at least of the former in Creation. And as for “laws of Nature,” what are these but the expression of the mind of a lawgiver? The origin of evil must therefore be sought elsewhere. And now let us ask ourselves the important question, “What is evil?”

What is Evil?—We may define it as something that is wanting to the perfection of a being or of an act. If a man were devoid of the use of his sense of sight, it would be an imperfection in his body, and hence an evil—in this case a physical one. The taking away of human life may be justifiable or unjustifiable, according to the conditions under which it is taken. Murder is a moral evil, because the action in such a case lacks the sanction of lawful authority.

Moral and Physical.—Here we have distinguished between two kinds of evil—moral and physical. The former we know as sin, the latter as suffering. There is another point of view from which we may consider evil. In sin we have an actual violation of God’s law, or of the rights of our neighbour: in physical evil we have the actual pain of mind or body. When we spoke of moral evil, we introduced two ideas—the one that of God’s rights; the other, that of man’s rights.

God’s Rights.—God’s rights are those of the Creator over

His creatures, and are absolute. By His nature He can do no wrong, and He is justified in doing as He pleases with that which is His—that is to say, with all that exists. Though, as a consequence, His creatures can have no “rights” against the Creator, as we understand the word “rights,” God cannot act cruelly or wantonly to them, and that just because God is God, and is perfect.

Man's Rights.—That we have rights against our neighbour, and duties towards him also, is evident from the nature and mode of life of man—from our living together in society—and even from the principle of utilitarianism, the good of the greater number. Where we take the higher view of man, whether by natural theology or by revelation, these rights, with the duties they involve, become more and more serious.

Meaning of the word “God.”—And here it is necessary that we should briefly consider what we mean by the word “God,” inasmuch as it has the most profound bearing upon our subject; for, without a clear understanding of the great First Cause, we can have no explanation whatever of evil. By that term we denote the Intelligent and Infinite First Cause of all that exists, or can possibly exist. It is by this definition that we reach the parting of the ways with many of the thinkers and writers of to-day, who would posit a pantheistic god—a non-intelligent god—or an impersonal one—an endless chain of Causes—Force—or Law.

In the time at our disposal, it is impossible to discuss these theories in detail; but if we succeed in establishing the existence of the God of our definition, all their objections must fall to the ground. The proof, or rather proofs of God's existence are numerous, and would require a treatise in themselves. We shall therefore content ourselves with that taken from causation, which we shall consider very briefly.

Proof of God's Existence and Attributes from Causation.—Now, what is Knowledge, or Science? Surely it is the understanding of things in their causes. Our knowledge of water, for instance, is based on the demonstrable fact that it is a combination of two parts of hydrogen with one of oxygen, in the presence of a certain amount of heat. All science is occupied daily, and hourly, in seeking into the causes of things;

—and this investigation is of the very essence of science—so much so, that without it, science would and could not exist. We may say that this search is a kind of instinct of the human race, and it shows itself from earliest infancy, when the child pulls to pieces the doll, to see of what it is made. We seek to know the cause not merely of this thing or that, but of groups of things—of our Earth, of the Solar System—nay, of the Universe; and whether we adopt the theory of Creation, or Evolution without Creation—of Force, or of Law—it is causation that we seek.

Whatever the theory adopted, the mental attitude is ever the same: it is the search for the final and supreme cause of all that is. But, besides the universe known to us there are many new discoveries constantly coming before our notice. Astronomy, for example, is ever discovering new worlds; and it bids us expect still more. Over and above all these known, and at the present unknown things, there is the region of the possible—or, of things that are not, but may be: the land of the possible—and to this we can put no limit. But true causation must account for everything actual and possible. An endless chain of causes and effects, in which every cause is an effect and every effect a cause, fails to satisfy the human intellect, for it leaves out the necessary First Cause. And it is just this First Cause that the mind is seeking, for only in it can intellectual rest be found. If instinct in the animal leads to a certain, definite, and existing end, surely this universal instinct in man is equally definite in pointing him to that which is. Our mind, then, bids us pursue this scientific method of the knowledge of things in their causes, till we necessarily come to the First Cause of everything actual and possible. And this cause cannot also be an effect, or it could not be the First Cause. It must possess in itself all that is, or may be, of good, of being, and this without any possible limitation: for, if there were a limit, then something would be possible that is not in the First Cause; and it would follow that our First Cause was no longer such. Hence it must be infinite, not in one respect but in all, and absolutely. We see beauty in creation, power in the forces of nature, goodness in humanity, and there is intellect. Hence, in the

First Cause there must be beauty, power, goodness, intelligence—and all these in an infinite degree. Nay, the First Cause must be Beauty absolute, Power absolute, Goodness absolute, Intelligence absolute. And this First Cause is the God of Whom we spoke. He must, moreover, be personal.

Now, what do we understand by personality in man? It is surely that which distinguishes one individual from another. How, then, can we say that God is personal, or has personality: for this means distinguishing Him from another; and we have seen that there can be no other First Cause from which we can distinguish Him?

Before Creation, for instance, He alone existed. It is true that in the strict metaphysical sense of the term, as we use it, God cannot possess personality: but, to us, and as distinguished from us creatures, surely He is personal in the highest sense of the term, and from His very nature as *The Infinite and Self-subsisting Being*. Hence, then, we are justified by reason in affirming that the God of our definition exists, and is *The Infinite, Intelligent, Personal, and Self-subsisting First Cause* of all things actual and possible. It follows from this that He can do no wrong—that He cannot be cruel, or wanton;—that He cannot be the cause of evil, moral or physical.

We cannot Comprehend or Judge God or His Actions.—Nay, we cannot adequately, or even remotely judge Him, or His acts, for we cannot perfectly understand them.

Mysteries.—How can the finite comprehend or judge the Infinite? In Him, and in His actions, for us there must therefore be mysteries—that word so loathed by the pseudo-scientist and the shallow thinker—things we cannot understand now, or indeed ever—for if we could adequately and perfectly comprehend God, we should be infinite in our knowledge, and there would be two or more infinities—the First Cause and ourselves—and this is, of course, ridiculous.

If there are mysteries in nature which we do not understand, and perhaps never shall do—how much more so in God, “Who doeth things great and incomprehensible, and wonderful, of which there is no number” (Job. ix. 10).

Well may St Paul say, “How incomprehensible are his judgments, and how unsearchable his ways. For, who hath

known the mind of the Lord? or, who hath been his counsellor? or, who hath first given to him, and recompense shall be made him? For of him, and by him, and in him are all things: to him be glory for ever. Amen" (Romans xi. 34-36). The world as it exists is His creature; and, whatever we may think might have been better, or otherwise, is necessarily good, and for good; and our opinion is one-sided, and therefore imperfect. Whatever is, must be right, just because it comes from God.

Result of Denying God's Existence.—Let us say in the presence of our difficulties, "There is no God," and to what do we come? We stultify the very first principles of all reason: we destroy all science: we render all real knowledge impossible. If with our reason we affirm God's existence, we may and must be puzzled at much we see, but we must remember that we are finite.

Who can grasp the limitless space out beyond the farthest known star? Does not the mind reel when it thinks of that star as being so far from us, that its light started countless years ago—so far back in time, indeed, that it may now have ceased to exist?

Will anyone dare to put a limit to space, and tell us what is beyond? And, if he does, will he explain the nature of the limit? But space is God's creation. How much more unfathomable He must be!

Many, very many things puzzle the human mind in the realm of Nature, and the simpler they seem, the more puzzling they are. What do we know of ourselves, of our mind and its possibilities? What of the connection between mind and matter? What is matter?

If there be no God—an impossible concept—and if there be no hereafter, why should human beings continue to suffer? Why should they not adopt the easiest and most painless method of leaving the world? Why is suicide not only justifiable under such a supposition, but the most reasonable and sensible thing to do? Suffering and pain without God lead to nothing either for the individual or for posterity.

The materialist will tell us that suicide is unjustifiable, because we owe a good example to others. But how can there

be such a thing as a "good example," if there be no God? Nay, more, suicide is surely worthy of imitation, for why suffer? It brings no good to the individual—no good to posterity, unless there be a moral reason for enduring it—and that there cannot be, unless we are responsible to a Supreme Being. If, however, as rational beings we are able to say that we bear our sufferings because for some wise and good cause the Great First Cause allows or wills it, and He knows best, and loves us—here is an adequate motive for endurance, and the example is good, because it encourages others to do the same, and for the same motive.

And what help or explanation can we get from an impersonal god, a chain of causes, or from blind force? The calm and resignation, nay, even the cheerfulness with which the believer in God endures his sufferings, are surely worth as much as the instinct that sends the cat to seek his medicine in the fields, and as surely lead to a definite and satisfactory result. And, beyond all reasoning—beyond all logic, there is ever the still small voice that soothes us when we sorrow—that gives us hope when we are in pain—that strengthens us in the hour of death.

And again we ask, has all this no real meaning?

God's very Existence proves that there is a good reason for the Existence of Evil.—Granted that God exists, all these sufferings, all this misery, all this evil must have a satisfactory explanation—a goal of good—a reward hereafter; and the motive of it all must be necessary and good. Now let us look once again at evil, and bear in mind its positive and negative aspects, and its twofold division into moral and physical evil.

Moral Evil.—What is moral evil, or sin? It is the failing to comply with the requirements of natural or revealed religion.

Religion.—And what is religion? Surely it is the duty we, as creatures, owe to God, either in Himself, or to those whom He has created as our fellow rational beings.

Conscience.—Natural religion is appreciated by us from one point of view, as a sense of right or wrong in our actions. And this sense may be objectively true or false; that is to say, it may be in accordance with the true dictates of religion; or, it may be distorted by habit, ignorance, or surroundings.

But, true or false, the man who does not live up to that which he believes to be right, reproaches himself with moral evil. His *conscience* is said "to prick him." It may be the savage who regrets that he did not kill his adversary, or the Christian who is sorry that he did not forgive him. The principle is the same—the following of conscience. The code of morality may differ, and does; but there *is* a code, and it is peremptory. Hence, conscience may differ in different persons, but there it is, and what does it imply? Surely the power to follow "*conscience*," or not to follow it.

Free Will.—And this is free will—the power of choice between good and evil, or what is believed to be such. Moral evil in any given person consists in the deliberate employment of this free will in choosing that which the individual conscience disapproves; and it is accompanied by remorse. Once again we are in the presence of a tremendous question which would require a treatise in itself—the question of free will or determinism, and we can only briefly touch it.

Our consciousness is the best witness to our freedom; for we know that we can choose pain rather than pleasure—an inferior motive in preference to a superior one.

If free will does not exist, we have no right to condemn or to punish an offending brother; for he cannot help himself: he is bound to do that which he does. It may be true to say that the justification of law with its sanctions is the positing of a motive which is intended to deter from evil, in the punishment inflicted—in thereby giving a more powerful motive for not again committing the offence—but we know that, despite it, a man can and does still choose to repeat his fault. Our police courts prove that. And here is the origin of moral evil—the abuse of the freedom of the will, by the deliberate choice of an unworthy motive.

As we have seen, sin is the failure to comply with the rights of God or of man. On the other hand, it has its positive side—the act of choosing evil before good.

Again another mystery. How can the finite creature perform this *act* of choice without the co-operation of God, by Whose power alone we are enabled to do the least as well as the greatest act in life? Yet God can neither co-operate in

sin nor be its author; for, were He either to do the one or be the other, He would not be infinitely good or perfect.

God has given free will to man; and this implies of necessity the possibility of choosing evil. He, infinite though He be, could not give freedom of will without this possibility; and if He made man capable only of good, there would be no freedom. Indeed, man would no longer be man, for it is of his essence to be free in his acts. Virtue would be impossible, because it implies the power of not being virtuous, which is sin. And surely an intelligent creature, whose will is free, is of a higher nature than one whose acts are determined by necessity. It would seem as though God could not create such a being without the possibility of evil; and the service of a creature so constituted must be higher and more pleasing to Him than that of one determined by necessity.

How could charity, as exemplified by rendering good for evil, be even possible, were there no such thing as evil? We have seen that God is infinite love, because He is infinite in all perfection; and therefore He must have created us out of that love that we may be happy in Him, and His desire must be that we be morally good.

God wills our Well-being.—But God's "desire" must be law, and must ensure its end. That which He wills, He must be able to accomplish, or He would not be omnipotent. Of course, He cannot do that which is impossible in itself. He cannot make a thing to be and not to be at the same time; and that, just because He is infinite truth. He could not give to man freedom of the will and make him *incapable* of sin at the same time. Yet, it would seem as though He might have so arranged things that, as a matter of fact, man would always have chosen the better part. He has not done so. Is it because of some intrinsic impossibility that we cannot see? It would appear as though, if He had created man in the way just suggested, such a condition would imply determinism, or the necessary following of the more powerful motive; and, if He had allowed no temptation to come near humanity, of what use would be the freedom of the will, for there would have been under such circumstances no occasion for its use?

Our Lady.—It is true that the Blessed Mother of God so

used her free will that she never committed moral evil. And this was by no natural strength of her own, but by the help of God's grace. Why has He not given the same grace to all His creatures, and with the same result, if He really loves them, and truly desires their welfare?

Another mystery that we cannot answer.

The Saints in Heaven.—And though still in the possession of free will, the saints in heaven can sin no more—can abuse their freedom no longer. Why is that condition not compatible with free will here on earth, involving, as it would, the non-existence of moral evil? We cannot answer, because we are not in the secrets of the Divine Mind, and He has not chosen to explain. If God really wishes the supreme good of every soul, and its freedom from evil, as natural and revealed religion bid us believe, it would seem as though He were bound by His goodness to effect this happy result, as He did in the case of Our Lady. But He has not done so; and there must be a sufficient and justifying reason for all He does, or omits to do. We are bound to face the facts as they are—and not as we think they ought to be. Who are we finite creatures that we should judge the Creator, or dictate to Him?

We must frankly admit that whilst we do not understand, we know and are certain that it is all compatible with the omnipotence and goodness of God; or we must take the other alternative of denying the existence of God—a step which we have already seen to be irrational. There is an explanation, though here and now no man has yet arrived at it. It may be that, "What I do thou knowest not now, but thou shalt know hereafter."

Well may St Paul have written to the Romans, "For I reckon that the sufferings of this time are not worthy to be compared to the glory to come, that shall be revealed to us. For the expectation of the creature waiteth for the revelation of the sons of God" (Romans viii. 18).

Physical Evil.—And now we come to the consideration of physical evil—human and animal suffering. There are pessimists who see everything in gloom; there are optimists whose vision of life is always *couleur de rose*. Both are wrong, and yet both have much to say for themselves.

From of old the sorrows of man have been the theme of writers sacred and profane. In the Book of Job we read, "Man born of a woman, living for a short time, is filled with many miseries. He cometh forth like a flower and is destroyed, and fleeth as a shadow, and never continueth in the same state" (xiv. 1 and 2). And the Psalmist has written, "Man's days are as grass, as the flower of the field, so shall he flourish" (Ps. cii. 15).

In the *Salve Regina* the Church sings to the Mother of God, "To thee do we cry, exiled children of Eve, groaning and weeping in this vale of tears." But we need no sacred writer to tell us; for do we not suffer daily in mind and body? Are not earthquakes and volcanic eruptions, shipwrecks and deaths by fire, cancer and consumption, ever in our midst—ever doing their deadly work? Starvation cowers at the palace door, and disease, sickness, accident and death are everywhere. There are those who say that all this is the result of the Fall.

Animal Suffering.—For man it may be so, but certainly not for the rest of the animal world, as Palæontology testifies. Animals lived, suffered, and died ages before the earth was habitable by man; and, what is more, they were provided with weapons offensive and defensive—they caused and suffered pain. And yet these animals could have committed no moral wrong, for they were incapable of it: and justice would hardly approve of their being punished for the sin of those with whom they had but the common nature of a physical body and sentient life.

Do Animals Suffer?—Some would have us believe that these our fellow-creatures in the flesh feel no pain, or at least not so much as we do. Let us ask these worthy people, How do you know that a fellow human being is in suffering? Surely by the bitter cry, the agonised moan, the writhing of the body. And yet we see and hear all this when a poor dog is run over; and we are justified in drawing the same inference of suffering. True, the animal world is spared the pain of anticipation. When the guiltless sheep is led to the slaughter he knows not what awaits him; his pain is sharp but short; whereas the condemned criminal has the added torture of two or three weeks' contemplation of what is to befall him.

The difficulty of physical evil is every whit as great in the

realm of animal life as it is in that of human existence. Nay, it would appear to be even greater, for in man suffering may and does conduce to elevation of character—to the development of virtue; to the increase of charity and sympathy and gentleness; of fortitude, patience, and long-suffering. So it serves a palpable good. Whereas, unless we allow a hereafter to the suffering animal, its torture seems purposeless and unnecessary, though we know that it is not so, and cannot be so, because God is good. God loves all His creatures. Even the sparrow does not fall to the ground without the all-loving Father having care of it; and the very hairs of our head are numbered.

Why all this Suffering?—Why, then, all this suffering, sorrow, and misery?

Could not God have attained His end without it, if He be omnipotent; and does not His goodness demand that He should have done so? What do we know of this end that God has in view? Has He declared it to us? Was He bound to declare it to us? Has the Creator to justify His ways to the creature? Yet without such knowledge how can we judge of the means, of their necessity, of their fitness? For aught we know, physical evil may be necessary to the end that God has in view. Certainly He cannot be acting wantonly or cruelly, or He would not be God. But would it not have been better never to create at all, than to have brought into being creatures who should suffer in mind and body? Again, how do we know that it would have been better?

We cannot explain the mystery of evil—for mystery it is—and that just because we have exceedingly limited information. This cannot be insisted on too much. What we do know is, that, as in the case of moral evil, we are confronted with facts—one, that of the existence and infinite goodness of God; the other, the co-existence of physical evil. They must, therefore, be compatible, for two truths cannot be contradictory.

Again, if we deny God's existence, we go back on our reason and stultify all knowledge; and if we deny the existence of suffering, we are flying in the face of palpable and certain facts.

"More Good than Evil in the World."—It is useless to attempt

to explain away the existence of evil in general by saying that there is a preponderance of good in the world. That is not the question. We do not want to know what the proportions are; but why any, even the least evil, should be possible in the presence of God's omnipotence and goodness?

"The Good rewarded here, and the Evil punished."—To say that on the whole the good are rewarded even here in this world, and the wicked punished, is to go against facts: for it is the evil-doer who prospers and flourishes, and lays up stores of this world's goods. Scripture has told us that whom God loves He chastises and scourges, and tries, as in the case of Job; and we are told that it is more difficult for the rich man to enter into the kingdom of heaven, than for a camel to pass under the needle-like eye of an Eastern city gate.

Résumé and conclusion.—Let us once again review our position even at the risk of frequent repetition. We know that God exists, and that He is infinitely good, and we know that evil exists, both moral and physical. We are sure that there can be nothing cruel or wanton in God. We are equally sure that the finite cannot comprehend The Infinite, and that, therefore, there must be much in God's dealings with His creatures that we cannot understand; much that is a mystery to us, nay, that even seems to contradict His goodness. But we must accept facts as we know them, not as we would have them; and if we are reasonable beings, we must bow our heads and intellects before The Infinite, in the humility of mind that alone becomes us—trusting absolutely in Him, confident and certain of the uprightness of His cause. Like Job we should say, "Though he slay me, yet will I trust in him." And this is the only reasonable, scientific, and dignified attitude that man can take.

To cry out against God and say, "I will not serve," is but the folly of the man who dashes out his brains in his endeavour to pierce a stone wall with his head. Job was wise because "in all this he sinned not, nor did he charge God foolishly." In sorrow and suffering let us follow Reason and Religion; and say, "The Lord hath given, and the Lord hath taken away: blessed be the name of the Lord"; and He who knows all that we endure, will perhaps one day explain these mysteries to us:

and, in any case He will give us the reward of our fidelity—a reward exceeding great;—nor shall the dumb animal be forgotten on that day.

CATHOLIC SOCIAL WORK

By MRS PHILIP GIBBS, Catholic Social Guild.

The subject of Catholic Social Work is one which is attracting considerable attention among Catholics at the present time, and much has already been written about it in the Press and elsewhere. In a short paper like the present, we cannot hope to give more than a general outline of so vast a subject and to suggest matter for discussion.

By Social Work we mean an endeavour to remedy or prevent social evils, or to promote social well-being. Social evils are physical and moral disorders, resulting from the non-observance of those laws of justice and charity which should regulate the life of the community. Are all social evils remediable? Probably not, but it is not for us to settle the limit. We must work as if all were so, for when we cannot effect a permanent cure we can very often alleviate the suffering. Poverty and disease may, in a given case, be providential, and, in every case, God can draw spiritual good from physical evil. Nevertheless, we must not allow it to be said that Catholics acquiesce in social evils because those *may* be used to good ends. We are bound always to combat moral evil; and as for physical, there is a vast amount of it which is connected with the former either as cause or effect, and which, therefore, we should aim at removing, without being afraid of changing the character of life as essentially a time of probation and trial.

Thus it will be seen that we are quite at one with those who work as if human perfectibility were possible here below. Only, we differ in our motive and to some extent in our methods. With Catholics the remedying of social evils is primarily a means to an end, the end being the realisation of such a state of affairs on earth, that every individual soul has a fair chance of knowing and serving God and so securing its salvation. Even though our first thought is for the body, it is

first only in time: the soul is first in importance. We strive to reach the soul through the body. Catholic Social Work is founded on the love of souls. It is a larger realisation of the idea of charity. It is an intertwining of the corporal works of mercy with the spiritual works. In the endeavour to fulfil the two great precepts of the Gospel, we feed the hungry and clothe the naked, we convert the sinner and comfort the sorrowful.

While we acknowledge that social reform is needed, and, further, that social reform of some kind or another will assuredly come about—for we cannot arrest the tendencies of the time or the march of progress—what we have to do is to assure, if we can, or as much as we can, the Catholicity of this particular Reformation. The need of bettering the condition of the people has long been recognised by every sect in England, and by men and women of no sect whatsoever. Christians, Jews, and non-believers are prolific in social organisations, with the object of providing, for instance, better housing of the poor, improved hygiene and sanitation, shorter hours of labour, free medical advice, free meals for indigent school-children, and all that humanity seems to demand for the relief of hardship and suffering. They labour diligently to remedy what is on the surface, but they are apt to confuse cause and effect, they do not always remember that much economic evil is directly due to moral disorder—*i.e.* to the pursuit of wrong ends or the use of wrong methods. Indeed, they stoutly maintain the opposite. “Feed the people,” they say, “make them happy, and they will become moral.” That is not the experience of one whose observation goes back through the ages. The Church, at any rate, has never fostered the delusion that ease and comfort and worldly prosperity necessarily conduces to right living. “Seek ye *first* the kingdom of God and His justice,” she always preaches, and she never tires of repeating the warning of her Founder that the “deceitfulness of riches choketh the word” (Matt. xiii. 22). A certain measure of prosperity is, of course, essential for decent living, but only as a *condition* and not a *cause*. Otherwise the well-to-do would also do well, and the only evil-doers be the poor. The Church faces the facts, and knows, for example, that a man in good work if unsupported by

moral considerations may lose it through drunken habits or dishonesty. The fact, which explains their mistake, is that physical and moral evils are frequently interdependent, and in trying to effect a remedy we must lose sight of neither. Physical evils such as overcrowding and sweating injure, first of all, bodily health. A sickly population grows up in consequence, with low intellectual power and perverted moral sense. The stunted characters and feeble wills that are thus produced fall an easy prey to moral disorder of every sort. If you try to effect a remedy by giving food and clothes merely, you will only succeed in training an irresponsible and thriftless populace without moral stamina. It is here that religion comes to the rescue by holding out true principles as lifebuoys to a sinking multitude. Only Social Work on these "true principles"—*i.e.* only what is, in effect, Catholic Social Work—can bring about the needful reform.

This being the case, then, it is more than ever urgent that Catholics to whom the talent of the Faith has been entrusted should wake up and come forward to do the work which only Catholics can do. And for this not only good pious Catholics are needed, who know and do all that pertains to the direct service of God, but men and women no less good and pious, who have learnt to apply their Catholic principles in detail and who are not afraid to enter the arena of greater or less publicity which nearly all social work entails. Active charity is a duty, especially of the leisured and wealthy. It is not merely a counsel of perfection, and therefore optional. Only *practical* Christianity can save the individual or the State. Moreover, if their efforts are to be effectual, they must not act as isolated units or in a haphazard fashion, they must combine and have a plan of concerted action. This, of course, entails a certain amount of acquired knowledge, both theoretical and practical. Sound social judgment does not come by nature. They must use the experience of others, and they must systematise their own. Therefore they must face a certain amount of study of the social and economic problems of the day, and of the economic history of the past. Armed with this experience, and possessed of a store of well-digested facts, they can safely join the great army of non-Catholic social workers, bringing

the light of their Catholic principles to bear on the solution of all social problems, greater or less. They must learn to work in clubs and on committees, not only of a purely Catholic character, but everywhere where work is being done for the relief of poverty or the spreading of morality in whatever shape or form. Wherever our numbers permit, Catholic representatives, both men and women, should be found on every "social reform" committee, and this even when we cannot entirely agree with the methods employed or the ideals embodied in their schemes. No board of guardians, for instance, should if possible be without a Catholic representative to safeguard the rights of their poor. Yet there are many unions which have Irish populations without Catholic representation, to the manifest detriment of the Faith. Not only may our guardians see that poor Catholics are treated justly, but they can often, by their true grasp of moral principles, tactfully expounded, guide the whole board to act in accordance with sound morality, when perhaps they might unwittingly have erred. And the same applies to all similar bodies in many other instances. Indeed, Catholic representation on all non-sectarian committees for social reform cannot be too strongly urged. Hitherto, and even yet perhaps, great reluctance has been shown on the part of many Catholics to serve on the same board as social workers of varying beliefs. The Catholic Women's League is trying to make a move in the right direction by getting women to serve on various committees, permanent or otherwise. It cannot be denied that there are difficulties to be met with, but all who have had the experience will admit that the work is one which amply repays the trouble taken, and that it is very often a means of throwing down the last remains of the barriers created by bigotry against Catholicism. But the point to be emphasised is, not the difficulty of the actual work, but rather its impossibility, unless the worker has previously formed conceptions of the problems involved and of the solutions proposed by Catholic teaching, and can apply those solutions with tact and an adequate knowledge of economic matters in general.

It will readily be perceived that Catholic Social Work of this nature must be undertaken chiefly by the laity. Let us

return to our great principle that the main work of the Church is to save souls. In the emphatic words of Cardinal Newman:

"She considers the action of this world and the action of the soul simply incommensurate, viewed in their respective spheres: she would rather save the soul of one single wild bandit of Calabria, or whining beggar of Palermo, than draw a hundred lines of railroad through the length and breadth of Italy, or carry out a sanitary reform, in its fullest details, in every city of Sicily, except so far as these great national works tended to some spiritual good beyond them."—*Lectures to Anglicans*, pp. 210, 211.

Now, it may be objected that since the main work of the Church is to save souls, the work of the Church must be done almost exclusively by the clergy. But this objection is groundless, as will be readily perceived. For the work of saving souls is closely bound up with social work, and social work, as has been explained, is work which calls for the co-operation of all. It covers such an immense field that our clergy, already over-burdened by their parochial charges, cannot possibly cope with it. They must, for the most part, be the pilots at the helm, while the laity must do the work of the crew. In pre-Reformation times the taking part in the affairs of the parish was considered a duty incumbent on all parishioners, and there is on every side proof of how well this duty was understood and fulfilled. In modern times the parish has ceased to be the boundary of social activities, our sympathies are often solicited for the removal of evils all over the world, but it does not follow that our sense of corporate responsibility should be any the less because more widely distributed. If it has been small in the past, that, no doubt, is due to the traditions and habits fostered by the legal disabilities, penal laws, social ostracism, and other strong deterrents to active citizenship under which Catholics had laboured for so many years. But, urged by our supreme pastors, and stimulated by the general movement for social reform, we are at last waking up to our responsibilities, we are acquiring that "social sense" which should make us good Catholic citizens. It is true the awakening has been very gradual. Our brethren abroad, where religious questions are more acute, have been keener to realise

the opportunity of Catholicism. The masses have asked for bread, and Protestantism and Rationalism have offered them stones. They are now being solicited by Socialism, and Christianity must bestir itself to assert its divine commission to remedy all human ills that are remediable. France, we repeat, and Germany have realised this, but we in England, *pusillus grex*, have been slower to comprehend it. Leo XIII.'s first encyclicals were published in the seventies, and it is nearly twenty years since the celebrated *Rerum Novarum* was issued! Just lately, however, educated Catholics have become more active, attention is being paid to the young, the future leaders of the Church, that they may recognise the rôle before them; the old traditions of penal times are slowly dying out, and we are becoming competent to take our proper place in the work of the State.

But we must recognise that during our absence, so to speak, from the scene, conditions have changed. In the gradual evolution of governments, the age of the people—of Democracy—has come. In every civilised State the bulk of the citizens claim a share in the supreme power, and the most numerous class has the greatest share. We cannot alter the fact even if we wished: we must accept it. Democracy has come to stay. If Catholicism is to stay too, the Democracy must be Christian. So long as twelve years ago, speaking at the Catholic Conference at Nottingham, Mr Charles Devas explained the principle of Christian Democracy, which he affirmed was as old as Christianity, and with nothing new about it but its application to new times. In 1901 Pope Leo XIII. issued an encyclical on Christian Democracy, wherein he approved the title and defined the term. And yet even now some Catholics look askance when one talks of Christian Democracy, and think it is Socialism.

But there is a real Socialism here to combat, unchristian—if not, as abroad, antichristian—and Catholics must rouse themselves if they are not to be submerged by a new false religion—the religion of earth. We cannot rely on other Christian bodies, which seem to have no fixed grasp on the elementary ethics of the matter. We cannot rely on the propertied classes, which will go under as they did at the

French Revolution, unless their claims are based on morality. On the Church, and on ourselves as composing the Church, the hope of the future, even the existence of the State, really rests. Let us, then, clear our minds and strengthen our hands to act.

Perhaps here, for our encouragement, I may be allowed to summarise what is being done by Catholics in the field of Social Work. We all know, the whole world knows, the splendid fight we have made for the maintenance of religion in our schools, by which we have preserved for our children the priceless moral heritage that is involved in the knowledge and practice of the Faith, and thus incidentally helped to reform the State. That has been the work of the Catholic body as a whole, clergy and laity combined. But many distinct bodies have been founded or developed with specific objects. We have, what practically no other religious body in England has, religious houses for men and women of many Orders, who give up their whole lives to education, the care of God's poor, or to intercessory prayer. These form the very backbone of our social endeavour. Besides which we have numerous associations and guilds to spread truth and morals and to look after the material needs of the poor. I will mention only some, their names are all so well-known to you:—the Ladies of Charity, the Society for Befriending Girls, the Society of St Vincent de Paul, the Catholic Needlework Guild, the League of the Cross, the Guild of Ransom, the Catholic Peace Association, the Catholic Guardians Association, the Catholic Federation, the Catholic Young Men's Society, the Catholic Students' Society. And there are many others besides the three which I have the honour of representing here to-day, the Catholic Women's League, the Catholic Social Guild, and the Catholic Truth Society. Clearly, some few words about each of these will not be out of place here, for every Catholic should belong to one of these three bodies and every Catholic social worker to at least two of them. It is the proud privilege of my sex to belong to all three!

Any student of economic history knows that we, practical people though we boast ourselves, have learnt most of our industries from abroad. It seems to be the same as regards Social Work, for both the Women's League and the Social

Guild have their prototypes on the Continent. The Catholic Women's League was first suggested by the Katholische Frauenbund, a marvellous League of Catholic Women numbering some 50,000 members, which has worked wonders in Germany. The object of the English League is to unite Catholic women in a bond of common fellowship for the promotion of religious and intellectual interests and social work. It has only existed three years, yet its branches are spreading all over England. One of its latest extensions has been the establishment of a branch in this very city of Leeds, a branch which, in spite of its youth, has materially helped the organisation of the first British Catholic Congress. The League is very anxious to promote the sociological training of the younger generation, and has already given two good scholarships, tenable at the London School of Economics, for this purpose. But, of course, it can only look after the girls. The Social Guild will doubtless come to the help of the boys as well. If we owe the Women's League to Germany, the Social Guild is due probably to the stimulating example of the *Action Populaire* in France. It is not yet a year old, having practically started life at the Catholic Conference at Manchester last September, but it has already justified its existence. Its purpose is to facilitate intercourse between social students and workers, to assist in working out the application of Catholic principles to our actual social conditions; to create a wider interest among Catholics in social questions and to secure their co-operation in promoting social reform on Catholic lines. This has been effected so far chiefly by the publication of social pamphlets and by the collection of suitable books, which are lent to would-be students or societies trying to promote social study. Courses of lectures have also been given in Birmingham and elsewhere. There remains the work of the Catholic Truth Society, which is becoming yearly more important. For twenty-five years it has devoted itself to the creation of a cheap and good Catholic literature to disseminate among both Catholics and Protestants. It has succeeded, in spite of a not over-large membership and the scarcity of funds to which all Catholic good works are accustomed, far beyond the hopes, I fancy, of its original promoters. The Catholic

Truth Society shows its true spirit by lending a helping hand to its younger sister societies, the Women's League and the Social Guild, whenever an opportunity occurs. It has published their pamphlets for them and shared their risks in a truly generous way. In fact, I think I can say more, and that is: that indirectly the Catholic Truth Society has been the cause of the existence of the other two, because for years the Catholic Truth Society has been labouring to bring about the birth of that social sense which the Women's League and the Social Guild are more directly concerned in educating and fostering.

This, then, is briefly what has been done.

We have dwelt a little on our achievements with the definite view of encouragement. And encouragement is needed when we contemplate how much remains to be done. The sum of social misery is so vast, the remedies so partial and tentative. And yet, vast as it is, that remainder can be described in a few words. All the already existing societies need further increased support before they can do all the work they have set themselves to do. Their membership is small in proportion to our numbers. We want to reach all our people, and therefore we want the co-operation of very many more, according to their various talents—some must give their brains, some their strength, some their money, some their prayers. It is the system of co-operation that multiplies the efficiency of comparatively small numbers. As in the old times a man with £100 kept it in his stocking or buried it in the garden till he needed it, so now, with Joint Stock Banks and Limited Liability Companies in existence, he invests his £100 and derives an income of £3 or £4 per annum. The same principle applies to our capabilities for doing social work. In isolation we are practically useless, for we lack experience, or we do the wrong work, or embark on something that is already being done. But if we pool our slender resources and have them directed skilfully, their effect is increased out of all proportion, we each do our share, little or big, supply each other's deficiencies, and pull in unison. Unity is strength and co-operation is unity. There is plenty of work for all. For those with leisure, brains, or money, who can visit, inspect, amuse, organise, or supply the "the sinews of war." For those with

literary gifts, who can spread information, advocate the cause, or, if need be, only address envelopes. Every society has its drudgery to get through.

I will only add a word to say that the need of a Catholic social literature is being slowly supplied, and as far as it goes is of valuable assistance. But as we want to educate our children in sociology, and as we want Catholic colleges and convent schools to take up the teaching of civics and economics, we need textbooks to offer them. It is true that the Social Guild has published a very useful list of books available for students and for the general reader, but there is not one of them which in itself could be used by a Catholic teacher as a complete textbook for a course of economics. We want a series of elementary primers on Economic Theory, Economic History, Local Government, and Citizenship. It has been said that Sociology, with its kindred subjects, is the one topic which has been the most written about, and this statement is probably true. Books, non-Catholic mainly, abound for the student of leisure and education, but not for the beginner at the Convent school or Catholic College. The subject is one which should be treated from a Catholic point of view, especially for young people. Of course, social workers and older students can study the question from any point of view, and should study it from every point of view. Its importance is very great, and if anything said to-day could serve to impress on Catholics the real need for study of this question, a great step forward would have been taken. It has long been the wish of the Holy See that Catholics should seriously study social questions, for, unless they do so study, they cannot hope to carry out the principles laid down for them in the encyclicals of Pope Leo XIII. The present Holy Father has said that "the social question deserves to have all the Catholic forces applied to it with the greatest energy and constancy." To do this, we must give our time and intelligence to study first and then to action. Unless we do so promptly we shall find ourselves excluded, because incompetent, from any share in the many projects for social reform which are springing up around us. As further incentives to social study, we have the motives religion puts before us: love of our neighbour, especially the poor and lowly; and the

love of justice, which strives to right the wrong. We need also to show our patriotism, our love of our country. Catholics have often been reproached with want of patriotic feeling: of course, through the malice or ignorance of their opponents. The delusion still persists, and there is no better way to disprove it than by giving an example of the opposite virtue. The more therefore we devote ourselves to Social Work in order to help all our fellow-countrymen, whether Catholics or not, the sooner will this stigma of reproach be removed.

Perhaps it would be useful to point out what may be considered the most salient features of the social programme as laid down by Popes Leo XIII. and Pius X. With their teaching before us, we have constant guidance in our Social Work. It might be safely said, "If in doubt as to what plan to pursue, if a perplexing problem presents itself in your social studies or work, turn over the pages of Pope Leo's encyclicals, and you will find an answer to your doubt, a solution to your problem."

To begin with, our motto is *Justice and Charity*. On these two foundations the whole structure of social action must be built up.

The chief truths which should guide Catholic Social Work may be summarised as follows:—

First.—That the Church, as guardian of the Moral Law, cannot be subjected to the State in respect of her office. It is her business, therefore, to define the principles whereby all social endeavour should be actuated.

Second.—That class distinctions, springing as they do from inequality of natural endowments, are essential to human society. That such class distinction is necessary for progress and is consistent with individual liberty; that it entails mutual obligations between the classes who, united by a bond of love, should help one another to attain their final end in Heaven, and their material and moral well-being on earth.

Third.—That the right to ownership and to private property rightfully acquired is in essence inalienable, and should be protected by Government.

Fourth.—That the State must fully recognise the rights of the family, and should supplement, not usurp, parental authority or responsibility, except in extreme cases.

Fifth.—That Social Work should be raised above the strife of party politics, and should have for its aim the common welfare of all the citizens in the observance of the law.

Sixth, and Finally.—That economic evils are more often than not due to moral disorder, and that therefore there exists ultimately no practical solution of them without religion.

These are the lines on which we have to go. We may have our differences of opinion, our different schools of thought, we may call ourselves conservatives, social reformers, or Christian democrats, according to Mgr. Parkinson's classification of social workers; we may differ on certain minor points, such as the limits of State intervention, the degree of comfort which is the workman's due, or the respective merits of the "Majority and Minority Reports on the Poor Law," but our principles will ever remain those laid down for us by our Faith. With these to guide us, we shall work together to *restore all things in Christ*. We shall give our support to that divinely appointed Body whose aim is to combat antichristian civilisation by every just and lawful means, and to repair in every way the grievous disorders which flow from it; to reinstate Jesus Christ in the family, the school, and society; to re-establish the principle that human authority represents that of God; to take intimately to heart the interests of the people, especially those of the working and agricultural classes, not only by the inculcation of religion, the only true source of comfort in the sorrows of life, but also by striving to dry their tears, to soothe their sufferings, and by wise measures to improve their economic condition; to endeavour, consequently, to make public laws conformable to justice, to amend or suppress those which are not so; finally, with a true Catholic spirit, to defend and support the right of God in everything, and the no less sacred rights of the Church.

These are the words of the present Holy Father.

After all, it is not for us Catholics to assume false modesty. We have in our faith and the grace of the Sacraments, the stuff of which martyrs and saints are made, and by which great movements in humanity have been actuated and organised. If we co-operate and put together all the brains, all the activities, all the character of the Catholic men and women in this land,

we should have a spiritual and intellectual force which would inspire new life into the social conscience of the nation, quicken the pulse of righteous reform, and raise a flag of victory which may rally to itself a great army of social workers, not only of the Catholic faith, but of all those who are awaiting leadership and inspiration.

Again, I say, we Catholics have no need to be in the rear-guard. We have got the fighting men and the heroic women. Our history has been a history of courage, of endurance, of audacity, of utter disregard of difficulty, or disappointment or failure. In times of persecution we have gone gallily on the way to death, and have taught the world the way to live. The age of persecution has gone, we have a peaceful time in a tolerant world, and there is just the danger that our armour may grow rusty and our weapons blunt.

Now, then, is the time to show ourselves worthy guardians of the inheritance of the faith of our fathers, an inheritance we must pass on, not only undiminished and intact, but enlarged and strengthened, to those who come after us. The time is ripe for action, for organisation in social endeavour. The whole world is becoming alive to the need for social reform.

Let us Catholics come forward, then, and take the place that is ours by right of principle, of reason, and of faith. Let us be the leaders in the great movement, not laggards in the background. Let us scatter our doctrines broadcast, advocating our principles in season and out of season. Let us not be afraid to advertise our social plan of campaign to the whole world. If we do all this, victory will be ours, for we are working for a Master who is the Saviour of mankind!

THE NEED FOR WORKING GIRLS' CLUBS

By MISS KIRWAN, Catholic Women's League.

It is difficult to follow on the two preceding papers. I am neither a scientist nor an educationalist: merely a club-worker. And my special plea to you to-day is to have no town in England, which has not got its own Catholic Girls' Club, as an acknowledged and necessary centre of Catholic work.

As one of the secretaries of the London Girls' Club Union, which numbers over fifty clubs and more than eleven thousand members, it has been my good fortune to come in contact with a great number of girls, and to have had impressed upon me their claims, and the best methods of helping them. One of the chief of these methods I reckon, a club, a social centre, where girls can meet and enjoy themselves, where the cares and anxieties of their everyday struggle to live may for a few hours be forgotten, and where they may not only be young, but rejoice.

Whenever in any special locality a Catholic club is mooted, one hears many objections raised. These may be briefly summarised and reduced to three, and to provide an adequate answer to all three will be my endeavour to-day.

1. That a club takes girls away from church; that the special services held for working people will have smaller attendance, and the girls will go to church only on Sundays.

Now in answer to that I would point out, that though there are guilds, and Children of Mary, and confraternities, these appeal to those who are *already* good; to those who know their own minds, and *want* to walk in the narrow path that leads to God. But how about the others, the majority, who do not clearly determine to serve God *first*? Are they not to be thought about, considered, provided for? It is safe to say that of every *ten* girls who receive their liberty and independence at the all-too-early age of fourteen, there will be four at least who have not determined to be saints, who are easily led this way and that, whose feet are only too willing to dance down forbidden paths. What do we do for *them*? They certainly won't come to church night after night—where, then, are they to go? To the streets and the lanes,—to the backways and the highways,—where they will learn nothing of good, and possibly, nay probably, lay up a store of harm! Is the club a worse place than this? The club-leader can *lead* where they will never be driven, and the warm welcome they receive must keep them. Because, often they err, not from the desire, but from want of experience; from lack of the very friendship with one older and wiser which it is the aim of the club to provide.

2. The second objection to clubs takes this form. A girl's home is where she should go to after her day's work is done. Yes, yes indeed: if she has a home. But what of the tenement buildings, the small rooms where all are crowded together, where she is not wanted till the very late hour when the family go to bed? Do you call *that* a home? Do you think that any girl who is young and healthy will be content to sit night after night in a room which is later to be her sleeping place, without friends, companions, or amusement, when her very youth calls to her to come out and be merry, just because she is young! Youth has a right to be happy: which of us will deny it! Then let us give our youth some place in which to be happy: and let that place be the club. In the lanes and the streets she is beyond our reach. In the club she is safe. Is there no virtue in safety? And now for the third objection, and to my mind the only one that is reasonable.

3. In the club a girl may meet with others less inclined to virtue than she; and their example may lead her to follow them, and away from the church. It is true; but then this also is true: they meet those same companions or worse in the factory and workroom. And are they likely to make better friends in the lane and in the street? Answer me that. In the club they may meet with others weaker, less virtuous; but they meet also with a human heart, with understanding and sympathy, with one who can help because she also has been young, and has perchance felt, even as they are feeling now, that they must be happy because their youth calls them. Cannot such a friend, in such surroundings, aid them and fix their purpose, in these their most impressionable years?

One hindrance to this work remains to be dealt with, one which we all suffer from, but which must be subdued, if the work is not to suffer—that hindrance is Self. Self must be forgotten, left on the door-mat, the nights we go out to seek our Lord in the club. The hearth may be cosy, the fire warm and bright, Self calls to us to remain at home, pleads with us that we have worked hard all day and earned our rest. Turn a deaf ear; our girls from the streets, from the factories, and from the workrooms call to us, "Come and give us some safe spot where we can be happy"—shall they call to us in vain?

I do not speak to those who are wives and mothers, who have their duties and their homes; but to those whom life has not so endowed; to those whose time and hearts are their own. Club work has its drawbacks, it is very tiring; it is often disappointing. You may toil for years and your successes may not be numbered as are the fingers of one hand. But what matter! it is glorious work, it is for Him and not for self we labour, and He for whom we do it will forgive our mistakes, our faults, our omissions, because He alone can understand. And will it have no reward? Aye, truly—because He we work for is God our King.

THE BIOLOGICAL ASPECT OF THE SOCIAL QUESTION

By MISS FORTEY, Catholic Women's League.

The study of social questions which is pre-supposed by social work, presents itself to my mind under two main aspects—the economic aspect and the biological aspect. So far, Catholics who have taken up this study seem to have been attracted more to the economic aspect, and there has been of late a considerable output of literature, directed mainly against Socialism, though I hope that other dangers connected with the distribution of wealth will have their due share of attention later on. But however interesting and important the economic side of the question may be, I think the biological side is of no less value. It is the breach of the fifth commandment no less than of the seventh which is playing havoc with society to-day. Perhaps it is because I am a woman, that I lay more stress on the questions relating to life than on those dealing with wealth. For although it is women who are the principal victims of our industrial system, it is they who are the out-workers, they who are sweated, they who suffer most from competition in the labour-market, yet it is on the whole men who are the bread-winners, and as such are concerned with the production of wealth, whereas women are the home-makers and as such are concerned with the care of life.

I think it is part of the natural courtesy of men that in any work which they share with women, they take themselves the more onerous and disagreeable and even sordid labour, and leave to women the more attractive if more responsible work. Thus in the case of sanitary inspection they test drains and examine diseased meat, while women try to prevent the spread of infectious diseases among school children, and check infant mortality. And so in the home, the father is primarily concerned with providing the means for feeding and clothing the little ones, while the mother watches over their life, physical, mental, and moral. Hers, therefore, is the greater responsibility in proportion as the life is more than the meat and the body than the raiment. It is, then, the standpoint of a woman that I adopt when I emphasise the need for studying questions bearing on life—the life of the individual, the life of the family, the life of the race. It is a strange thing that in these days of humanitarianism and of sensitiveness to suffering, almost to the point of sentimentality, we find an increased recklessness with regard to life. This is strikingly brought out in an article in the current number of the *Fortnightly*, entitled “Thou shalt do no murder,” by Miss Brodrick, a nurse. She points out the danger of entrusting the lives of so many of our sick to the care of semi-trained nurses, whose ignorance and carelessness often have fatal results. Thus she instances:—

(1) The death of an infant from administration of opium by a nurse.

(2) The death of a patient from hæmorrhage because the nurse “didn’t like to call the house-surgeon.”

(3) Scalding and subsequent death of a patient from the nurse’s carelessness in turning on a hot-water tap in the bath.

These instances and many others came under Miss Brodrick’s own notice.

Then we know that although the infant mortality rate has decreased in some places of recent years, it is yet exceedingly high. This is due to many causes, but partly to the ignorance and carelessness of mothers, and their neglect to perform their maternal functions.

Suicide, again, is on the increase, though here it is interesting to note the influence of the Church in checking this

throwing away of life. In a book entitled *Heredity and Selection in Sociology*, Chatterton-Hill tells us that in Bavaria the suicide rate for different denominations for the years 1884-91 was:—Protestant 224, Jews 193, Catholic 93 per million of population. Still more striking are the following:—Taking the French cantons in Switzerland, the suicide rate is:—Protestant 453, Catholic 83 per million.

The author considers the greater protection afforded by the Catholic community against suicide as an effect of high integration and cohesion among societies which are Catholic, and looks on the Church as one of the greatest of social factors.

A danger to life in the future is foreshadowed by serious proposals to rid the world of the incurable and the unfit by means of a lethal chamber. If there were no such thing as religion, this would perhaps be as logical as putting a man to death for crime. Both would be simply anti-social. But a writer in the *Hibbert Journal* goes beyond this position, for he inveighs against "the legalised atrocity which goes by the name of capital punishment," while he justifies "the painless extinction of those who should never have been born." Men of science are advocating this view, though in doing so they deny their own principle of dealing with causes rather than effects. No problem of life can be solved by the destruction of life, and we need to have voices raised on behalf of the right to live.

The life of the family is no less threatened by dangers than the life of the individual. Not only is it proposed that there should be greater facilities for divorce, but it is suggested that marriage should be looked on as a terminable contract. One may hear these things in university courses of lectures. And one may read, as I have read, that it is "anti-social and productive of infinite harm" to regard marriage as a private affair in which the State has no right of interference.

The life of the race, which is so intimately bound up with the life of the family, is threatened by the greed and love of ease and comfort of the richer classes—or, as I heard them recently called, "the nicer classes," though, if one may accept the criterion of birth-rate statistics, their morality is far below that of the poorer classes. If I may be allowed a paradox, the one good of this evil is that it brings about automatically the

elimination of the morally unfit—if one may suppose moral unfitness to be hereditary.

Then we have suggestions for the improvement of the race, some of which infringe rights which the Catholic Church has always maintained. Thus Chatterton-Hill says that "Two measures which should form the indispensable corollary of all plans of social regeneration are—(1) to check the multiplication of the biologically and morally unfit; (2) to check the multiplication of the lower classes." With regard to the second suggestion, I could not trust myself to speak with any patience. It would have eliminated the greatest social reformer of the seventeenth century—St Vincent de Paul. It would also, I believe, have eliminated most of the Apostolic College. With regard to the first proposal, there is no discrimination as to whether this biological and moral unfitness was acquired or inherited, yet controversy still rages round the question of the transmission of acquired characters. The laws of heredity are not yet sufficiently understood to justify us in basing such conclusions on them. Until lately it was generally supposed that alcoholism in the parent led to degeneracy in the child. Recent researches, however, in the Francis Galton Laboratory of Eugenics have borne out the conclusions previously arrived at by Dr Archdall Reid that such is not the case. Only a few days ago, at the British Medical Congress, a leading authority stated that certain forms of temporary insanity should form no bar to marriage. Thus the proposition to which I have referred is not supported even by science, much less by religion.

I am not pretending to be competent to decide these thorny questions which I am raising. I only wish to direct attention to them in order that we may form a strong body of Catholic opinion on these subjects. More especially I would urge on women the importance of studying these questions which lie so eminently within their sphere.

I have long wished to see the establishment of a Training School of Social Work for Catholic women students in one of our great centres, where they could reside and have a practical training on the spot and in the neighbourhood, and the advantage of a Catholic environment while attending a university course of study in sociology. Perhaps the time is not yet ripe for

such a scheme—and there is always the question of funds—but I hope to see it before I die.

Meantime Catholic men and women must study as best they can, and proclaim to the world that while the Church exalts the principle of voluntary poverty she yet defends the rights and responsibilities of property; that while she consecrates the state of perpetual chastity, she upholds the right and in some cases the obligation of parenthood; that while she puts before us as an ideal the sacrifice of the will by voluntary obedience, she is herself and ever will be, the great champion of human liberty.

THE ADVANTAGES OF CO-OPERATION IN SOCIAL WORK

By Rt. Rev. MGR. H. PARKINSON, Catholic Social Guild.

Some one has said that all great movements are effected by congresses. It would be more exact to say that the more enlightened and extensive the co-operation, the more strenuous and permanent is the work performed.

I suppose that, at this first Catholic Congress in England, it is desirable to give prominence to the more general principles of Catholic action. Hence the title of the paper to which we have just listened; hence also the general nature of the observations which I am about to submit. I wish merely to emphasise what is in itself self-evident, but frequently overlooked: namely, that if as Catholics we are to accomplish any social good, we must act together. Catholics united their forces in Germany and achieved a revolution. They united in Belgium, and can now appeal to a splendid record of social advancement during the period of their political ascendancy. The Catholics in France have already accomplished more than we can hope to do for many years to come. Those successes have been great in the precise measure in which Catholics have been able to unite their forces. The need of co-operation and the imperative necessity of sinking differences have been repeatedly insisted upon in Papal directions concerning social action.

This combined meeting is typical of a still more imposing union of our strength. Three progressive societies have here united their forces while keeping them specifically distinct. Recently in Birmingham we held for a kindred object an Inter-denominational Conference of Social Service Unions, and have formed a Citizens' League for Poor Law Reform, composed of advocates of the Majority and Minority Reports and of supporters of the *status quo* with modifications.

"*Vae soli*"—"Woe to him that is alone" is a warning written early in the world's history. An individual with views is looked upon as a "crank" till he has secured a following. Any society will count for little in the world's advancement if it stands alone. Societies must, by a law of social life, work by interaction. The principle of united action has been fruitfully applied by our Co-operative Societies (productive and distributive), by our Benefit Societies, by our Trade Unions. It has been the lever of most encouraging successes in agricultural co-operation in France, Belgium, and Germany. But all this is economic co-operation. The co-operation which I advocate includes all these, and much besides.

What it is necessary for us to comprehend and value is social co-operation—that all the organs great and small of the mighty social machine must, in order to work well, work together. Much will have been gained when social workers appreciate that they and their society are only contributors to the general social forces: that they are singly doing but little in our commonwealth: that they are effecting merely one or other detail of the social organism. When they have realised this, they will soon come to understand more truly the function they discharge—its necessity, its value, its dependence on and its indebtedness to others.

Co-operation is infinite in its possibilities. Individually we may constantly help one another. Societies likewise may render mutual services, and thus promote the proper objects of each and all. There need be no fear that co-operation will interfere with the efficiency of any good work in society. Social activities are differentiated by the precise object of their work. Thus we have the successive ages of a human life: infants (of whom 120,000 die in a year); children

(7,000,000 of school-going age); youth with "after school care" and the teaching of trades; adults (15,000,000 of workers); and the aged. We further distinguish the objects of our social work by the differences of sex, by the condition of health (the strong, the weak, and the defective), and by the conditions of labour. And finally, we come to deal with the social wreckage—the starving poor and the destitute.

A clear advantage issuing from the friendly co-operation of societies is a mutual understanding. Such understanding will lead to reciprocal esteem and kindly service, and will prevent friction. Moreover, it will eliminate overlapping—the treating of the same case, for instance, by the Society of St Vincent de Paul, by the Catholic Girls' Aid Society, and by the Rescue Society—thereby involving a waste of energy and a waste of means.

A second unmistakable advantage arising from co-operation is mutual aid. There is the easy and helpful assistance of goodwill, and the encouragement of generous words or wise counsel. Next there is the mental assistance afforded by an exchange of literature and information. A society with a general object like the Catholic Social Guild supplies principles, general educational methods, statistics, and the results of special research. It also pursues studies in different departments of social life. On the other hand the societies which are actively engaged in the front line of social work supply facts, information as to results, efficiency of methods, progress, and so forth.

More distinctly the advantage of a thoroughly good understanding is seen in the fact that co-operation teaches us where to go for things. It informs us of the particular agency adapted to a particular case—where it is to be found and what are the conditions for availing oneself of it. Successful social endeavour consists not a little in knowing other people's business—in having address books and pigeon-holes for all the bits of information we or our acquaintances may at any juncture require.

Another form of mutual work is frequently possible in the recommendation of workers or benefactors for definite societies. It would be a mistake to imagine that all the willing and

competent are to be crowded into one association. Far from it. The willing, perhaps I ought to say the willing and potentially competent workers, should give in names and lend their services to an association. The associations should work cheerfully and sympathetically for the common good.

A little experience of different social agencies will prove an urgent incitement to activity—the example of practical sagacity, local knowledge, familiarity with details and strong common-sense will excite in the timid Catholic a desire to emulate others in civic intelligence and energy.

We all remember the scriptural narrative of the pretended mother who consented to the division of the living child: "Let it be neither mine nor thine, but divide it." She was no mother. So for the Catholic, the man, woman, or child of whatever station is the creature of God, and one individuality. He perceives how different social agencies in many ways are tending to bring that creature to its normal and supernatural perfection. Without quitting his own proper ground of action, he will further the complicated process wherever and however he may be able.

With regard to any disadvantages which may be conceived to attach to the coalition of our social energies, I must frankly confess my inability to discover them. A fear may have haunted the minds of some that one association may be detrimental to another. This certainly will not be the case where a society possesses a well-defined object, answers to an existing want, is endowed with vitality and properly officered. Perhaps a more specious objection might be formulated with reference to the Catholic Social Guild, which from the all-embracing character of its aims, might appear to assume a malevolent power of absorption. A moment's attention to this supposition will serve to bring into relief the natural relationship of some of our leading organisations. Take as illustrations the Catholic Women's League (for the advancement of women in social influence), the Catholic Girls' Aid Society (dealing with girls whose faith or morals are in peril); the Catholic Young Men's Society (whose object is the care of young men in the strength of early manhood); the Society of St Vincent de Paul (for the service of the poor in their own homes): all these societies

are sharply defined, and their objects and activities are mutually exclusive.

On a higher level and with a much broader outlook we meet with the Catholic Social Guild, which occupies itself primarily with the intellectual and practical aspects of social work as a whole, and with details as an object of research and study. The Catholic Truth Society, besides supplying Catholic literature for the general public, supplies to a certain extent books and pamphlets useful for all the various charitable works and for social action. The much neglected Reading Guild helps people to use the books of the Catholic Truth Society as well as of other Catholic publishers.

How vast then are our opportunities of social co-operation. How difficult it is to see anything but the possibilities of immense mutual advantage arising from the close and cordial interaction of our charitable and social organisations.

THE PRINCIPLES OF CATHOLIC SOCIAL ACTION

By DR A. P. MOONEY, Catholic Social Guild.

My contribution to the discussion on social work is a short statement of the principles underlying Catholic social activity.

Now, it is always safe to begin with a proposition no one will dispute. I say, therefore, that the central principle of Catholic social action is that it must be Catholic. I mean, that it must be inspired by the Catholic social spirit; it must be informed by Catholic teaching; it must be seasoned and matured by the knowledge and practice of Catholic social effort; and it must be regulated by Catholic authority.

(1) Is it correct to speak about a Catholic spirit in social work? All social activity is influenced by our outlook on life. The social activity of the man who does not believe in God will take a different direction from the activity of the man who does believe. With the same end in view, both the methods and the temper in which the work is undertaken will differ widely. Historically, Catholic social activity always presents certain

characteristics. Because it always responds to the needs of the times, it varies in form. But its spirit is always the same. It is never altogether material. It seeks to meet the needs of the whole man, spiritual as well as material. In Catholic times, if a hospital was built, it had its almoner. If trade guilds were organised, they had their masses and prayers, their patron saints, their special holidays and observances. The Catholic spirit demands that we never lose ourselves in the material aspect of things. It is our special function to press upon the notice of the world that social organisation must rest upon a moral basis. It is our special care to maintain the authority of Divine justice and the exercise of Divine charity as the two leading principles of social regeneration. We condemn slums and sweating, for instance, because they are an offence against justice. We work to get rid of them because we are driven to it by Divine charity.

In dealing with the problems of individual welfare and State organisation, we have to look for solutions that are compatible with the dignity of man, that respect the dignity of man as God's creature, and that recognise the sanctity of State authority as emanating from God, but limited by, and subordinated to Divine law.

Such is the Catholic spirit in social work.

(2) All this implies a knowledge on our part of the nature of Catholic social teaching. This is especially necessary now, when the enormous changes in our social organisation, with the myriad complexities that have arisen from the industrial and political revolution of the past hundred and fifty years, have altered the form of social problems and have demanded new solutions for them.

Catholic moralists, theologians, and philosophers have not failed to supply us with ample materials. The application of the moral law to economics and politics keeps pace with new necessities. The old principles find new applications. The encyclicals of Leo XIII. and Pius X. on social problems are not new in substance though they are new in their relevancy to modern conditions. These encyclicals are the crown and seal of Catholic opinion and Catholic social teaching. It is our business to know them thoroughly.

Since the appearance of these historic documents, their principles have been elaborated in the schools and applied in practical politics. We must acquaint ourselves with these developments. This is the field of knowledge which we must cultivate to qualify ourselves for social work.

(3) Knowledge by itself, however, is apt to be sterile. It must be applied. It must be made fruitful by social work. A vast area of social needs is served by religious orders. It would be of enormous value if the experience gained by the religious orders were put at the disposal of the community by some of their experts. How little is known of the work done by religious in training children—children of the poor, the orphans, even the criminal—in the reclamation of the fallen, the care of the aged poor? How little is known of the work done in educating the blind and the deaf, even, as has been done by Les Filles de la Sagesse, in educating the deaf and dumb blind? The world rings with the fame of non-Catholics who attempt these things. Is there not a crying need that the work done by Catholics should be made known, not for the fame of it, certainly, but for the instruction, encouragement, and support of Catholics, and for the enlightenment of the world at large?

Lay Catholics have many schools of social activity, and in one or other of these all Catholics who wish to do social work should graduate. A year or two's work with the Society of St Vincent de Paul, for instance, is a valuable introduction to the problem of poverty, and it is largely the problem of undeserved poverty we have to face. Wherever poverty is preventable we should work to prevent it. Catholics have no foolish dreams of an earthly paradise. Man's nature prevents this. But many evils that are complacently and lazily regarded as necessary are not so. We must cease making the mistake of regarding as acts of charity, deeds that are only acts of bare justice.

(4) Finally, Catholic activity must be regulated by Catholic authority. Social work is not without its dangers. In England, especially, it often involves association with those who take a "this world" view of things. It is easy to be tainted with this spirit, even unconsciously. It is easy to be so enamoured of plans and so devoted to projects as to mistake the means for the

end. It is a very important thing not to minimise our principles; but it is just as important not to push them too far. Now the only safe way for a Catholic is to stand by Catholic teaching. He must pull up at all costs if he finds his views or his activities taking him into dangerous places. Authority is always safer than individual opinion for the Catholic. The great aim for Catholics is to endeavour to impress Catholic principles and the Catholic spirit on social methods. It is a work as important as it is difficult. But if it is undertaken boldly, sincerely, and sympathetically, not in a spirit of controversy but with the persuasion of charity, I believe heartily that it will achieve a very large measure of success. For Catholic principles are so reasonable, they are so greatly in accord with all that is best in human nature, they are so faithful to the historical development of human society, that they can only fail by our failure to present them adequately. Speaking as a member of the Catholic Social Guild, I cannot refrain from expressing my sanguine belief that in the next ten years English sociological opinion will be affected and modified by the work the Guild has set itself to do; but its success will be greatly influenced by the degree in which it interests Catholics of all classes in the problems it has set itself to work upon.

CATHOLICISM AND CIVIL DISABILITIES

By Rev. J. KEATING, S.J.

The discussion which has arisen concerning the Bill to modify the King's Protestant Declaration has, as was to be expected, raised again the whole question of the civil status of Catholics in this country. We have had the opportunity of studying once more, in the voluminous newspaper comments which this new Relief Bill has called forth, the peculiar views of Catholicism entertained by many of our fellow-citizens, and of marking, moreover, in the community at large, the gradual but steady growth of an impression that those peculiar views are wrong views—views to be ashamed of. The history and character of the Declaration have been so thoroughly exposed in various

Catholic publications,¹ and so repeatedly discussed by our periodical press, that there is no necessity to dwell here on what has become so familiar. This discredited formula has now no reputable defenders. Catholics know that it contains at least three gross falsehoods reflecting on themselves, viz., that they pay divine honours to Our Lady and the Saints, that their worship of the Blessed Eucharist is idolatrous, and that they believe in some power of dispensation which can justify a man in swearing to what is false. And outside our own ranks all reasonable men now realise, first, that the Declaration is *unnecessary*, its object being fully secured by the provisions of the Act of Settlement and the Bill of Rights; secondly, that it is *futile*, for its own supposition that secret dispensations can be obtained to cover falsehoods destroys its whole value as a test, and in any case it declares the belief of the Sovereign only at the moment when it is made, thus merely securing that, if he is then a Catholic, he shall be a bad one; thirdly, that it is *inconsistent*, because it stigmatises in opprobrious terms a religion which in other connections the State recognises, sanctions, and protects; fourthly, that it is wantonly *offensive* in its terms; and, fifthly, that it is *insulting* to him also who makes it, by assuming the possibility of his being a treacherous liar. As I write, the fate of the Government measure is still doubtful, so I cannot invite you with any certainty either to rejoice at the victory of justice and common-sense or to bewail the triumph of bigotry. But bigotry will, I fear, survive, even if defeated

¹ We may mention the following as giving, in combination, all that need be known about this relic of penal times:—*The English Coronation Oath*, by the late Rev. T. E. Bridgett, C.S.S.R., which treats historically of the Coronation Service, describes how the Declaration came to form part of it, and shows the libellous and shameful character of its wording; *The King's Protestant Declaration*, by Father J. Gerard, S.J., which gives illustrations of the style in which the Declaration is defended by ultra-Protestants, a short history of its development, and cogent reasons for its abolition; *Titus Oates's Test*, by Father H. Thurston, S.J., a skilful historical disquisition which fixes the authorship, or at least the inspiration, of the formula on the notorious informer. The above are C.T.S. penny pamphlets. A valuable paper by Viscount Llandaff, *The Royal Declaration*, showing its uselessness from a legal standpoint, is printed in the *Report of the Eucharistic Congress*, 1908.

on this occasion, and so, whatever the issue, it will not be useless to examine briefly the state of mind of those of our fellow-citizens who would still refuse to Catholics their full civil rights. Their attitude is dictated by seemingly inveterate misconceptions about the nature and effects of our Faith, yet we must not grow weary in trying to enlighten them. No one, of course, can thoroughly understand Catholicism who has not, as a believer, experienced the workings of the system; yet even the outsider, if candid and open-minded, may learn how in practice it makes for the highest development and the greatest earthly good of mankind.

We Catholics, then, are faced with the fact that in this country we are still under civil disabilities solely on account of our Faith. Leaving out the disability which affects the tenure of the Crown as one which only concerns members of the reigning house in the direct line of succession, and also that excluding Catholics from the office of Regent, neither of which disabilities impairs full citizen rights, we may instance the statutory insults levelled against our Faith and character in the Royal Declaration, the illegality of testamentary bequests for Masses, the exclusion of Catholics from the posts of Lord High Chancellor of England and Lord Lieutenant of Ireland, the unrepealed clauses of the Emancipation Act of 1829, aimed at the suppression of all Religious Orders of men, and rendering them incapable of asserting their claims to property or inheritance, the prohibition of our clergy from serving as Members of Parliament—no great burden, indeed, on an already over-worked body—and the injunctions against Catholic open-air services and ecclesiastical dress. The exact scope of several of these statutes has not been determined, but all are technically in force, although only some are actually operative. With the exception of the Royal Declaration and the implicit “outlawing” of Religious Orders of men, in comparison, moreover, with the rights and liberties we actually enjoy, they are of little practical inconvenience; yet their presence on the Statute Book cannot but be deeply resented as a continued slur upon our loyalty and a cynical denial of justice. Civil disabilities are of the nature of penalties, and penalties imply culpability. We are then entitled to ask—what

have we done wrong, or what danger is to be apprehended from us? Why are we not granted equal rights with the rest of our fellow-subjects? The answer can only be—because we are Catholics. There is something in our religion which calls for these restrictions. If we were to embrace Judaism and deny Christ, if we were to become Atheists and deny God, if we were to turn Socialists and deny man's elementary rights, the State would have no quarrel with us, all mistrust would vanish, we should be deprived of nothing to which we had a right. Now, we may reasonably ask, does our conduct as Catholics warrant this unjust discrimination against us? Of all the myriad forms of belief that are sheltered under the Empire's laws, is ours alone so demonstrably pernicious that the State must take special precautions against it? Or, to put the question in another way—Supposing none of these disabilities existed, could any just, sane, and reputable statesman find, in what we believe and what we do, any possible grounds for their enactment? We defy the bitterest bigot amongst our opponents to say yes to that question—and *to prove his charge*. These penalties were conceived in the spirit of that ruthless code of laws which had for express object the extirpation of our religion; they merely survive, with their range limited and their force weakened, as a concession to the spirit that conceived them, which still lingers in the hearts of the ultra-Protestants. For, if their purpose is to suppress or check Catholicism, they are ludicrously ineffective; they are worse than useless to prevent the growth of the Church: they keep no one from joining it, they induce no one to leave it. And if the Constitution is in peril from Catholicism, these enactments, viewed as safeguards, are merely laughable. A Catholic Cabinet, if there was question of undermining Protestantism, would be much more dangerous than a Catholic King. Yet there is no provision in the Statute Book against the possibility of a Catholic Cabinet. The fact is, the suppositions on which the Protestant Societies base their objections to the removal of these penalties would logically demand the suppression of our religion altogether. That desire, indeed, is hardly concealed in their speeches and writings, and we may take it as their first answer to our question—Why does the British State

proscribe Catholicism? "Because it is a 'false religion,' " say they.

In a Memorial presented to the King and Parliament by the Protestant Alliance against any alteration in the Accession Declaration, a document which is typical of its class, it is asserted with equal regard to grammar and truth—

"That the words 'superstitious and idolatrous' [as applied to the Catholic practices of offering Holy Mass and praying to the Saints] are in conformity with the letter and spirit of Holy Writ, *and to which fact* we cannot forbear to direct your attention (!)."

Further on, in the same production, its authors imply that it is zeal for God's honour, "whose servants and people we publicly and reverently acknowledge ourselves to be," that inspires their appeal, and they remind legislators of the words of St Paul when he warned the Thessalonians that in certain contingencies God would "send them strong delusion that they should believe a lie." Again, they assert—

"that the Romish System and Hierarchy absolutely comes [*sic*] under Divine Denunciation, and that to take public steps on behalf of our King and Parliament to encourage or to condone such a System is to ignore God's teaching in favour of man's error."

Finally, they thus seek to anticipate an obvious objection—

"Why do you single us [Catholics] out for denunciation when you tolerate other faiths—Jews, Moslems, Hindus, etc., to wit—without a reproachful word? The answer is clear and self-evident: neither [*sic*] of these sections of our fellow-subjects consecrate [*sic*] and substitute blasphemy for Faith, and condemn their fellow-subjects for not endorsing and practising the same."

You will, I think, agree with me, that these curiously illiterate utterances breathe a spirit of dogmatism and religious intolerance which ill accords with the boasted principles of Protestantism. Certain obscure gentlemen from a shop in the Strand dictate pontifically, *ex cathedra*, as it were, to King and Parliament the right view to take of certain disputed religious doctrines. In *their* opinion, the opprobrious epithets of the

Declaration "are in conformity with the letter and spirit of Holy Writ," and therefore King and Parliament must continue to sanction them; and they implicitly declare that there is nothing displeasing to God in the false worship of "Jews, Moslems, Hindus, etc.," therefore, let not King or Parliament say a word against them. Catholics alone "consecrate and substitute blasphemy for Faith," whatever that may mean, and therefore Catholics, on religious grounds, must be denounced.

Now, we may ask, what possible right or claim have these men on their own principles to demand acceptance, by the nation at large and its representatives, of their private scriptural and theological views? We do not complain of their holding such opinions: that is a matter for their own consciences; but we have every reason to object to their trying to force them on others. Where is the liberty of conscience they brag of? Where is the freedom of scriptural interpretation they advocate? Where, again, is there any trace of intellectual modesty in their statement of personal belief? "Are ye the only men on earth?" we may ask them, in the words, if not with the patience, of Holy Job,¹ "and shall wisdom die with you?" What insufferable insolence it is for these half-educated fanatics to parade their private convictions as the norm of all truth! Who has given them their commission? Who has guaranteed the correctness of their views? Who has endowed them, like so many popes, with personal infallibility? We had always thought that Protestantism asserted the supremacy of the individual conscience, the indefeasible right of private judgment. That, indeed, is the only possible attitude left, if one rejects the theory of a divinely-inspired teaching Church, and denies any infallible interpretation of the Bible. But what a rift, what a chasm there is between Protestant theory and Protestant practice! Catholics find full justification of their doctrine of the Holy Eucharist in the New Testament. Protestants read the same evidence, but arrive at an opposite conclusion. They have a right, if sincerely held, to their convictions, and they have a right, with due regard to their personal fallibility, to try to prove the Catholic doctrine

¹ Job xii. 2.

wrong. But they have no right to call in the State, the Commonwealth, of which Catholics are members as much as they, to act as arbiter in this theological dispute, and to decide in their favour. What possible business is it of the State's? Such a decision is not only wrong, as we hold, in fact, but wholly unjust, because wholly beyond the State's competence.¹

There is no getting over the logic of the case: even the confused brain of the anti-Catholic fanatic must see the incongruity of his religious attitude. And so he generally passes on to another argument, and attempts a *tu quoque*. If Protestants are intolerant, he says, then Catholics are more so: let them mend their own manners before complaining of ours. The King denounces one or two Catholic doctrines, but the Council of Trent denounces 153 non-Catholic tenets, and the Council of the Vatican some thirty more, condemning, besides, those that hold them. The Pope is constantly occupied in cursing rival creeds. Converts to Rome have to begin their Catholic career by anathematising the beliefs of their nearest and dearest, and so on and so forth. These accusations are not exaggerated: they are taken from Protestant publications, and they are always being repeated in letters to the Press. The more educated Protestants, remembering their vaunted claims to a purer Christianity, are ashamed of this *tu quoque* style. The Bishop of Carlisle, in a letter to the *Times* on May 25th, strongly urged his co-religionists not to anathematise Roman Catholics, "who at any rate are Christians." "For Protestantism to do as Rome does," says this magnanimous prelate, "is to lower Protestantism to the Roman level instead of lifting it to the level of the Spirit of Christ."² But his appeal was in vain,

¹ The question as to whether a Christian State should publicly profess and recognise some form of Christian belief is quite distinct from this. That we believe wholly desirable, even though the form be not the true one; for the public acknowledgment of God's existence, God's supremacy, and God's rights is in itself of the greatest importance.

² Yet Protestantism in her formularies does exactly what Rome does. "They also are to be had accursed," says the eighteenth of the Thirty-Nine Articles, "that presume to say that every man shall be saved by the law or sect which he professeth." *Sunt et illi anathematizandi*,—the very style and spirit of Trent!

and necessarily so. Rival creeds *must* oppose one another. Each separate form of Christianity by its very existence denounces the rest, for the only justification of its aloofness is that it claims to be the true religion, or at least a truer and more Christian form than the others. That it gives voice to its claims of superiority in its formularies and from its pulpits is only proper and natural: its business is to bear witness to what it thinks to be the truth. And so conscientious non-Catholics are quite within their rights in repudiating what they consider the errors of Rome. We have no quarrel with the Thirty-Nine Articles and the Homilies, which say harder things of Catholic doctrines than does the Royal Declaration, even though we cannot see how Protestant principles justify such dogmatism. We do not complain of the Nonconformist pulpit censuring this or that tenet of our faith as erroneous, superstitious, or even objectively idolatrous. What men really believe to *be* wrong, men are bound on fitting occasions to *call* wrong. As we grant all this, so we demand, at least, the same liberty for ourselves. The Church claims to be divinely commissioned to teach the whole of God's revelation, and whatever goes beyond her teaching or contradicts it in *any* way, she must, to be consistent, protest against with the utmost clearness and strength. And, as befits her claim of infallibility, she condemns those who consciously and culpably reject her doctrine. In this view, what the Bishop of Carlisle's adjuration amounts to is this: that the members of his sect should not sink to the Roman level of certain truth, but should raise themselves up to the Protestant level of uncertain opinions! He does not seem to realise that faith implies certainty, and that certainty necessitates rejection of all that is incompatible with it.

We cannot, therefore, lay too much stress upon the fact that the very point of our complaint is not that Protestants should in public and in private denounce our religion—they are welcome to do so if they can do so sincerely—but that the State, which is our State as much as theirs, and the laws of which we respect and obey, should be called on to penalise the conscientious beliefs of some of her own children in order to gratify the religious rancour of some others. It is that

injustice that we must protest against with all possible strength. We form one-fourth of the white population of this Empire, and are entitled to consideration on that account, but we do not advance our claims on the plea of expediency. We ask for justice; not "concessions." These penal laws have no possible religious justification. Our right to our own belief and to the exercise of divine worship in our own way is based on the natural law, and not on the permission of the British Parliament.

After all, it is only the ignorant and unreasoning opponents of Catholicism that nowadays desire in a mixed community to make religion as such a ground for State persecution. They represent the old spirit of Protestantism—that blind intolerance which, as has been well said, was the original sin of the Reformed Churches. Many examples might be quoted, but perhaps the following will suffice to show to what lengths bigotry could lead a character in many ways worthy of admiration. Here is what John Wesley says in his *Defence of the Protestant Association*:—

"Suppose every word of Pope Pius's creed to be true—suppose the Council of Trent to have been infallible—yet I insist upon it, that no Government not Roman Catholic ought to tolerate men of the Roman Catholic persuasion."

When a man of Wesley's standing¹ could confess to a prejudice so monstrous and declare that Catholicity, *even if true*—even if the very religion established by Christ—should be suppressed, what wonder that uneducated fanatics of to-day, nurtured in his spirit, should rage so foolishly and bitterly against the Church. Cromwell, who knew the breed in his time, has well expressed their character. "Every sectary saith," he exclaims, "'O give me liberty,' but, give it him, and to the best of his power he will give it to no one else." We Catholics in England resent this sectarian intolerance. There is nothing in our creed, especially if considered in the lives of its most

¹ The very acme of sectarian impudence was surely reached by a certain Sir R. Perks, M.P., who exclaimed on the occasion of the London Eucharistic Congress in 1908, "The Methodist people do not intend to have the Host carried through the streets of their cities." One is irresistibly reminded of the Three Tailors of Tooley Street.

perfect exponents, the saints, to incapacitate men from fulfilling all the duties of citizenship. It is not demonstrably so evil and pernicious a thing, such a solvent of character and such a bar to progress, as to necessitate its being placed, like Mormonism or Nihilism, under the civil ban.

When forced to recognise this inherent weakness in their case, our non-Catholic adversaries fall back upon another argument for the proscription of Catholicism, and this, to judge from its constant exposition in the Press, must be taken as the very bed-rock of their refusal to grant us our full civil rights. Granting all we claim in regard to freedom of belief, and disclaiming, as well they may, any pretence to pure zeal for God's honour, these opponents put forward as a motive, the interests of the State. The Catholic Church, they say, is not only a religious but a political organisation; its real aim is supremacy in both the spiritual and temporal orders; consequently, its members cannot be loyal citizens, because even in civil affairs they owe allegiance to a foreign power.¹ This is a subtle charge, calculated to enlist against Rome all the forces of nationality and patriotism, and to inspire men who care nothing about religion and know nothing about our particular creed to oppose us as real or potential traitors. It is a charge the grounds of which are sought, partly in the past history of this land preserved in Protestant tradition, and partly in the contemporary history of Europe as narrated by non-Catholic newspapers. It is a charge which has been threshed out again and again in all the debates that accompanied the gradual abolition of the Penal Laws, and notably, in the great controversy between Mr Gladstone and Cardinal Newman on the compatibility of the Vatican decrees with civil liberty. Finally, ever since the disruption of Christendom, it has been and is being made the grounds of the struggle between Church and State in various European countries.

¹ The Protestant Alliance in its airy way outlaws us altogether. In the *Memorial* above quoted, it mentions us as "The Roman Catholics residing within his Majesty's Dominions," and in one of their best grammatical efforts they assure the King that "there may be twelve millions of Roman Catholics in Great or Greater Britain, but we deny their loyalty, while the evidence of their disloyalty is so patent that we will not insult you by attempting to restate it here."

The idea, of course, first took definite shape with the foundation by Henry VIII. of a national Church. It grew and throve in the national consciousness on account of the various unsuccessful efforts of English Catholics to secure liberty of worship and the spiritual reunion of their country with Rome. It was dexterously developed by Elizabethan statesmen, and unwittingly fostered by the unwise policy of Mary Tudor and James II. It remains enshrined to-day in all non-Catholic histories of this country, written as they are, designedly at first, and later by mere effect of traditional prejudice, in defence and glorification of the Reformation. It has become almost axiomatic in the minds of our non-Catholic fellow-subjects. Some one has well said that false history and bad logic are the main supports of Protestantism in this land. As a consequence, it requires considerable study and a genuine effort on the part of the average Protestant to rid himself of a belief which was born with him and nurtured by all his subsequent education. And thus many who are in favour of admitting us to full citizenship take that line, not because they consider us innocent, but because they think us weak.

"The liberties of England [said a *Times* leader on the occasion of the introduction of Mr Redmond's Bill to remove Catholic Disabilities] have never been exposed to the same danger from Mahomedanism or Buddhism as they have from Roman Christianity; and although in this country the temporal claims of Roman Catholicism may be dormant they have never been abrogated."

Now, in making answer to all this, we must recognise very clearly that the charge of "incivism" brought against Catholics, although apparently based upon history past and present, really originates in a fundamental difference between the Catholic and Protestant conception of the nature of the Church and its relations with the civil State. As long as Protestants do not admit that the organisation which has its seat and head in the city of Rome and extends throughout the world is the Kingdom of Christ, instituted by Him to perpetuate and apply the benefits of His Incarnation to all mankind, and divinely inspired, protected, and guided to that end, they have no choice but to regard its action in this country as in some sense a

usurpation, and the conduct of those who voluntarily submit to it as constructively unpatriotic. In that case, of course, they have to prove that in effect the State is the weaker for the membership of conscientious Catholics. The bizarre conception of a "national" Christianity, which is the logical refuge of those who reject the idea of a visible Church Universal, has made the Protestant mind incapable of grasping the purpose of Christ in founding His Kingdom. On the other hand, the Catholic doctrine is that both Church and State are creations of Almighty God, representing Him in different orders, and intended to work His purposes in harmony. Therefore, as a member of both Church and State, a citizen of heaven as well as of earth, the Catholic has a twofold set of duties, which in their nature are not incompatible. His allegiance has a double, but not a diverse, object. If, then, a conflict of duties does arise, and loyalty seems to be divided, that must be because either Church or State is extending its authority beyond its proper sphere. We have no wish to deny that the Church, which is not guaranteed against error in its earthly policy, may have sometimes, through the fault of her officials, encroached on the domain of the State. The State often thinks so; the French Government, for instance, will tell you that she habitually does. But history records a thousand authentic instances of encroachment on the spiritual domain perpetrated by the State for one stretch of authority on the part of Church officials. It is notorious that civil Governments have constantly interfered with the rights of conscience, as our Government in the present instance is interfering with ours. The difficulty mostly arises from the fact that whereas there are purely spiritual questions, like the interpretation of Scripture, and purely temporal questions, like Tariff Reform, there are also questions, like Marriage and Education, which belong to both orders. It is in these, generally, that Church and State are at variance, and if the State is non-Catholic, and does not accept the Church's supernatural claims, disagreement is all the more likely. Complete harmony cannot be attained unless both State and Church are ruled by the same consideration—the fulfilment of the whole divine purpose. Moreover, the range of these mixed questions is very wide; in fact, as Mr Gladstone

pointed out, most subjects have a moral aspect, and the Church claiming to be the guardian of morals, there is constant room for her interference. This seems to strike directly at the independence of the State, even in its own sphere, and to prevent Catholics giving a whole-hearted allegiance to the civil Government. How do we answer that?

By boldly denying that the civil Government has any right to the "whole-hearted allegiance" of any of its subjects, and stating that *de facto* it never receives it, at least from any true believer in the supernatural. "We must obey God rather than man." Human authority is necessarily limited by the rights of God, who alone can claim "whole-hearted allegiance" from His creatures. The sincere Protestant will promptly refuse obedience to the State, if in his opinion State regulations contravene the plain teachings of the Scriptures. We have not forgotten our friends the Passive-Resisters. *Their* allegiance to the State is certainly not whole-hearted. For, mark: it is checked and conditioned by a Book, and that, too, a "foreign" Book—a Book written by certain Jewish converts a long time ago, before England was even an organised State. In this Book it is that the Protestant finds the expression and sanction of the moral law,—that divine code which so conditions and limits the authority of the State. Catholic and Protestant alike, our first duty is to obey conscience interpreting to us the will of God. Now, the Protestant conscience learns a great deal about God's will from the divinely-inspired Bible, and the Catholic conscience has an additional source of information in the divinely-inspired Church, both of which authorities are "foreign" to the State in the sense that they represent a Power above and apart from the State. In the Bible the one, in Bible and Church the other, finds protection for the rights of conscience against that worst of tyrannies, State absolutism—the intrusion of the temporal power into the spiritual domain. It follows, then, that if the State in its ordinances adheres to the moral law, it will never find itself disobeyed by its Christian subjects. Catholics know that the Church, speaking with authority, can never enjoin any line of conduct at variance with that law; and if Protestants are not convinced of this fact, they can at any rate put it to the test of experience.

And here, no doubt, our Protestant opponent, armed with his history, will be ready enough to meet us. "Roman theory sounds right enough," he will say, "but I go by Roman practice. History has frequently shown that Catholics under the guidance or with the approval of their Church have been disloyal subjects; and in countries where that Church is still powerful, we have constant object-lessons that that is still their characteristic." To this we reply in the words of Montalembert that history since the Reformation has been one long conspiracy against the truth. We have acknowledged that in the struggle to preserve (not to enforce) Catholicity in this country some of its Catholic inhabitants, perhaps unwisely, sought to gain their object by foreign aid. Continental Protestants, we may note, in similar straits, never scrupled to do the like. We have admitted, too, that in their efforts to do justice to their Catholic subjects, Mary Tudor and James II. sometimes acted arbitrarily and imprudently. What we do not grant is that it was ever the object of Catholics at home or abroad to bring their country in any fashion under the temporal sway of Rome. It never has been, it could not be, the policy of the Church to seek temporal dominion over the nations to which her subjects belong. Autonomous herself by God's decree, she respects the autonomy, also ordained by God, of the sovereign state. Christ's kingdom is not of this world.¹

We may here point out a certain controversial disadvantage under which we labour as belonging to a Church so ancient and so widespread. Oftentimes our opponents make no distinction between the actions of men who are members of the Church and the action of the Church itself. The sins and the follies of our fathers are in a very literal sense visited on us their children. The average non-Catholic adversary, under the inspiration of those who make a living out of the practice, ranges the world and surveys the ages, armed with three very simple canons of controversy. The first is—*Rome never*

¹ We do not touch here on the Temporal Power of the Pope. The Papal Dominions were all acquired by just titles, and could not be alienated without injustice. But the Pope's civil sovereignty over those States had no necessary connection with his office as spiritual sovereign of the faithful.

changes: therefore, whatever Romanists have done in the past they are ready, given occasion, to do again. The second is—*The wickedness of Romanists is due to their creed and their Church*: whereas, of course, the Protestant faith leads only to perfect living. And the third—*No Romanist is to be believed, least of all when explaining Romish doctrines*; which accordingly are best understood from Protestant textbooks. And, further, in applying these rules, our historical student makes no allowance for differences of mental or social development, no distinction between conduct and principle: he seizes upon every scandal, every false theory, every sample of ignorance or hypocrisy or pride, and calls them typical: he confounds the utterances of some perfervid orator, some half-educated mystic, or some adventurous speculator with the scientific statements of theology: he takes the rare diseases of our moral pathologies as tokens of normal Catholic life; he makes no account of safeguards or qualifications; he holds up to scorn the innumerable devotional vagaries and superstitions of the ignorant and presumptuous, mixing up cause and effect or cause and occasion, and reading everything in the light of his own narrow modern prejudices. Then out comes his triumphant syllogism—"Here we have the results of Romish principles. But Rome never changes, *Ergo*."

This is manifestly unfair. We are not being judged on our own merits or by our own conduct. The crimes, the mistakes, the follies, the excesses of the whole of Catholic Christendom, in its stumbling progress towards fuller light and more perfect understanding, from the very beginning till now, are gathered together and heaped on our shoulders. The result is that the whole feeling against us at present rests on things in which we had no share, and which are not the fruits of our principles, on deeds belonging to antiquity, on facts imperfectly recorded and motives unwarrantably surmised. No one can prove that our personal conduct as citizens, as soldiers, as merchants or professional men, as politicians, as writers, as payers of rates and taxes, as teachers of children, as labourers for the poor in the cause of social reform, as mothers and fathers of families, falls below that of any other class of our fellow-subjects who owe no allegiance to the Pope of Rome. When they can show

that our faith, and our allegiance to its guardian, actually make us worse members of the State than non-Catholics, then let our adversaries penalise us. If we are all they say, traitors to God and to country alike, we deserve much worse treatment than we receive. But they cannot produce a single contemporary instance of a Catholic, because a Catholic, being disloyal to the State, or of a Catholic authority teaching disloyalty.

Thus, once again our assailants have to shift their ground, and they take their last stand on what we *might do* under other circumstances. We deserve to be punished for our ancestors' misdeeds, because we profess our ancestors' principles, and, given like occasion, would act as they did. Therefore the shackles must be kept on *ad cautelam*.

"Well, then," we might retort, "be consistent. If men *are* to be punished for their beliefs, irrespective of their conduct, why does not the State ban Socialists, whose tenets are subversive of the whole present order, or the advocates of free-love or of "cheaper divorce," whose views would disintegrate the very foundations of the community? The Socialist, "given occasion," would destroy private property and abolish family life. Yet now because he pays his taxes and behaves himself, his views are no obstacle to his advancement, social or political. However that may be, it would seem that here at last we come to the real innermost source of that panic fear of Rome, which makes some stalwart Protestants take up such ridiculous and humiliating attitudes. The Spanish Inquisition and the fires of Smithfield, even as remote historical phantoms, have so got upon their nerves that they dread to find them realised. It is useless to assure them that the conditions of civil society, which made torture as a part of judicial procedure and death as a punishment for purely religious opinions, seem not only tolerable but natural, have passed away altogether and for ever. The Church, officered as she is by human agents, necessarily follows in her external policy the ideas and practices current in the various countries at each particular stage of the world's history. These accidents of time and place must not be considered part of the essentials of Catholicism. We are just as likely to see boiling alive restored as the statutory penalty

for coin-clipping¹ as ever to see again officials of the Church advocating mediæval severities against rebellious members of her flock. That is the trouble with our opponents. They make no effort to realise that Rome *does* change, that the Church on her human side alters with the world, not only in the sense that she has to treat men as she finds them, but because her members are necessarily children of their age. Thus many of the judicial forms of the Inquisition are as abhorrent to the modern Catholic's sense of justice as they are to any Protestant's. They were employed, not because the tribunal was Catholic, but because it was mediæval. Again, in spite of explanations reiterated to weariness, many will not understand that the words "heretics" and "heresy" that occur in so many of the Church's denunciatory formulas have no reference whatever to conscientious non-Catholics and apply only to those of her subjects who reject what they know to be the truth. Thus Catholic doctrine, which would actually condemn a *bona fide* Protestant if he were to risk the disturbance of his (objectively erroneous) faith by attending, for instance, a Catholic course of sermons, is wantonly misrepresented. Moreover, they cannot conceive of a state of things in which the State considered open and obstinate heresy a crime against civil order. And hence the Protestant Press is filled with lurid pictures of past ecclesiastical severities as samples of what will come upon England when present Catholic disabilities are removed! There is no arguing with these panic-stricken minds; all we can tell them is that, if their fears are well-grounded, the present disabilities cannot protect them.

But apart from these follies of fanatical controversy, there remains a certain mistrust in more educated minds, who know that the past action of the Church in making use of physical force with the help of the Christian State against her rebellious subjects has been defended theoretically by modern, as well as by mediæval, canon-lawyers. As long as these theories are upheld, they think there *is* a danger, infinitely remote though it be, of the fires of Smithfield being rekindled. Would it not be a satisfactory solution of the whole affair, they suggest, if

¹ That *was* the penalty for that particular crime up to the age of Charles II.

the modern Church would disallow any such claim in her name even within the narrow limits to which it was confined? Well, of course, no private individual can answer for the Church, who is the best judge not only of her own meaning, but of the advisability at any particular time of making it more definite. But we may hazard a conjecture that the Church, one of these days, will make abundantly clear that mediæval Inquisition methods are not the expression of her real spirit. There are many signs pointing in that direction, and it perhaps will surprise those who have judged her attitude from the oft-quoted opinions of certain modern canonists to know that the question of her use of physical constraint is still an open one: she allows it to be freely discussed, and some modern authors, with the approval of ecclesiastical authorities, strongly maintain that the coercive power, which by God's ordinance belongs to the Church as a perfect society, is confined to the infliction of spiritual penalties merely.¹ The weapons of her warfare are not carnal (2 Cor. x. 4). And so it cannot be said that the Church teaches authoritatively that power to inflict vindictive punishment of a physical character belongs to her essence as an independent society. She permits her theologians to argue for and against that view in the abstract; it is a question in any case which has no practical relation to the present state of affairs in the world, nor, judging by the course of history, to any possible state of affairs in the future. These speculations belong to the internal discipline of the Church, not to her dealings with the modern non-Catholic world. Nothing but the exigencies of an illogical case could suggest their application to the question of Catholic Disabilities. Moreover, the Church's claim to punish her recalcitrant subjects rests, as things are, on the subject's recognition of her divine character. If her children can cease, without sin, to believe in her—we are not asserting that they can—even her spiritual penalties cannot touch them.

It remains to say a word about the contemporary action of the Church in other countries, which is constantly being brought

¹ See Vacandard, *The Inquisition*, pp. 251 *et seq.*, where a number of authorities are cited in this sense, and where previous pronouncements of the Holy See are shown to be susceptible of this interpretation.

up against us in the Press as a proof of the real spirit of Catholicism. As regards that objection, there are several things to notice—First, we are not concerned to defend all that ecclesiastical authorities do in other lands, for in matters of external policy and discipline mistakes may be made, as they have been in the past. So every charge must be examined on its merits, with due regard to different circumstances, such as the existence of concordats, national characteristics, etc. Secondly, it may be broadly stated that no charge against the Church which appears in the secular Press is to be accepted on newspaper evidence alone; the foreign agencies and correspondents are all non-Catholic and many anti-Catholic, and their “intelligence” is biassed accordingly.¹ In regard, therefore, to the alleged interference of ecclesiastics with purely political matters abroad, we simply say that such interference must first be proved, and that, if proved, it cannot have the Church’s sanction, because it is at variance with her doctrine that “all power is from God,” and that civil authority is independent in its own sphere.

I have now, I hope, shown in sufficient detail that the alleged incompatibility of the profession of Catholicism with civil allegiance has no foundation in fact, and that therefore the civil penalties attached to that profession are unjustifiable. The State, of which we are members, has no right to penalise us because we believe one form of Christianity and reject the rest. It is no part of the State’s business to judge dogmatically that one form is true rather than another. Nor can our full rights be refused on the ground that we are disloyal in fact or theory. The law takes cognisance, not of speculative opinions, but of overt acts, and in any case the whole influence of the Catholic Church is on the side of civil order and submission to lawful authority. Nor, again, because our ancestors, in different circum-

¹ We have read a great deal, for instance, about a certain oath taken by the Queen of Spain at her coronation, denouncing Protestantism, etc. Now it is a certain fact that the Queen of Spain was never crowned, no more than the King himself, ceremonial coronation not belonging to Spanish usage. The private protestation against heresy which she made on her reception into the Church, a conscientious avowal of personal belief, which is grossly travestied in low Protestant publications, has no possible analogy with the political Royal Declaration.

stances strove against the wish of the Government to maintain the ancient Faith in these islands. We claim to be judged by our own conduct and our own principles. Nor, finally, because of the speculations of canonists as to the exact powers belonging to the Church in an ideal order of Society. Whatever such powers may be, it is certain that here she can never exercise more than moral constraint, which from the nature of the case only touches believers in her claims. Our whole plea, then, is for simple justice, for the removal of an unmerited stigma on our loyalty as citizens and our faith as Catholics.

CONVENTS AS A NATIONAL ASSET

By G. ELLIOT ANSTRUTHER, Organising Secretary, C.T.S.

Among many aspects of the conventual life, there is one which is perhaps deserving of more consideration than we commonly give to it, viz., how far the religious orders and congregations in England may be regarded as working for the State as well as the Church, *i.e.*, whether their existence and labours have a direct bearing upon national interests. To serve the Church is, of course, to serve the State, in the sense that a good Catholic is a good citizen; but in regard to convents we may put this point more strongly and directly. What I wish to urge is that a religious house is a real factor in strengthening the State; that convents are, therefore, a national asset; and that the more convents we have, provided they do the work properly for which they are established, the more valuable the asset becomes, looked at through the State's eye. If this can be shown to be so, it would be useful to try and impress the fact upon John Bull and his wife, an excellent couple who used to believe nothing but what was alleged to be evil of convent life, but whose more recent attitude is simply to ask, "But what good is it all?" That it *is* good, and very good, may be also an inducement to us to employ our religious houses still further to meet the needs of the age. If this paper produces some suggestions on the subject, it will have done all that its author expects of it.

Surely, even if slowly, the work proceeds of reconstructing Catholic life in England. Equally surely, popular prejudices against us are being dissipated. The period in which we live is one of historical inquiry with many, and the provision of fairer histories and essays on pre-Reformation times is revealing to the people a number of things in a new light. Dislike of Catholic doctrines, for example the Mass, is almost necessarily modified when it is realised that the Mass was once the chief devotion of the entire nation. Similarly, dislike of Catholic life, as for example in convents and monasteries, is affected by the knowledge that England's religious houses once played a large part in the country's social life. The bulk of the English people can hardly fail to be drawn nearer to the Church when they recognise the value of Catholic principles in national affairs. Without this recognition, we need not expect any wide movement towards us. Demonstrate to the working man, as we can and ought to demonstrate, that England was a merrier England, a happier England in Catholic times than she is now, and you will win his sympathy more effectually than by arguing about doctrines. As a labouring man said in Hyde Park one evening at the close of a Catholic Evidence lecture: "It doesn't matter to me whether the Pope is infallible. I live at Brixton. Show me how Brixton would be better off." To such a man—and there are thousands like him—England is only Brixton multiplied. He wants to understand how he and his neighbours benefit by the presence and activities of the Catholic Church. The facts of convent life, taken as only one side of the Church's work, might be made to help his understanding.

In England and Wales there are at the present time, according to the *Catholic Directory*, more than a thousand religious houses of men or women. They are not all of them, strictly speaking, convents; I have included the missions served by religious orders or congregations, and the total takes count also of homes and other institutions under the care of nuns. But since in every case there is the actual fruit of the religious life, in one form or another, these places are all entitled to rank as part of our conventual machinery. The figure as it stands, 1068, is evidence of the very considerable advance made by the

communities in England during the past century; and although many of these houses are small and humble, many others are extensive and magnificent, rivalling in this respect the glories of pre-Reformation foundations.

Let us imagine the whole of this life brought together, as for a kind of stocktaking: the strength represented would probably amaze those of us who have not followed the figures of the Church's growth. Here, in stately abbeys, monasteries, and colleges, in great houses of cloistered contemplatives and busy centres under active sisterhoods, in schools, asylums, hospitals, and orphanages, is an army, literally many thousands strong. It is a trained army, in which the units have been selected only after probation, and having regard to their special fitness. It is a disciplined army, with complete personal assent and moral suasion as high securities. It is an active army, seeking at all times, by the light of ancient rules or modern ones, to better humanity through prayer and works. We who are Catholics realise easily enough what a splendid asset all this is to the Church; but is it not apparent that it is also a splendid asset to the State?

Not only among Catholics, but also from spiritually-minded men outside the Church—Anglicans and Nonconformists alike—there is a note of deepening anxiety at the growing spirit of materialism in the country. Social science is making strides in England, but indifference to the prerogatives of God is making strides as well, so that not a few active workers in the former movement are seriously concerned as to the future effects of the latter one. Mr C. F. Masterman, in his essay on *The Condition of England*, gives his readers plenty of food for thought on this head. His judgment—the judgment of many—is to the effect that materialism is producing rapid national decay. In the words of a reviewer of the book: "England rots and decays and moulders, because for four hundred years she has been saying, with greater and ever greater emphasis, that man can live by bread alone. And the bread has turned to poison in her lips." Other writers—Dr Jessopp, Mr Chesterton, and many more, have said practically the same thing. Four hundred years! The term takes us back to that reign in English history when the royal despot suppressed the

monastic houses, when the Carthusians starved in Newgate, and a felon's death punished the religious loyalty of the abbots of Colchester, and Glastonbury, and Reading.

Now, at the end of four hundred years, the social and other effects of the "Reformation" have reached a point in their development which compels the attention of thinking men. "Restore religion to the people" has become the pleading of highest patriotism. The call comes at a time when happily the Catholic Church is already equipped with a fairly considerable machinery. England is again possessed of religious communities, and as we have seen, their numbers are large, and the work they are doing is wide and varied in its character. It is necessary that the people should be helped to understand better what this work is, and to know something of the essential unity of principle which links the twentieth-century convent with its mediæval predecessor, while providing for differences that adapt the modern community to modern needs. At first the popular mind will make very little allowance for the exclusively contemplative orders; nor can we altogether wonder. The deeper side of the religious life can hardly expect its due from a generation so largely material as our own; but with a better understanding of the conventual idea there will come later on a better, though still imperfect appreciation of those select souls whose weapon is constant prayer. In the case of the active orders and congregations, the possibilities are more immediate. The best minds in the State are urging, as among the first of national requirements, a larger provision of social Christianity—the application of religious principles, in a real and practical way, to the problems of communal and domestic life. In effect they are asking, even if they do not realise it, for the re-establishment of Catholic conditions. If, as we believe and know, the State would benefit enormously from such a process, cannot the man in the street be brought to see that in the growing number of convents and monasteries he has the promise of a direct restoration of one at least of those great categories which meant so much to the social development of England at a time when the country was also spiritually strong?

The social sense tells us that a number of things are desirable for the better ordering of our national life. The

children of the workers must be taught, even more effectually than under the present costly system. Provision must be made by which pauperism will be abolished, or at least the fact of personal poverty must not carry with it the badge of shame, or relief entail loss of respect and civic rights. The helpless, sick, and feeble-minded must be cared for in the spirit of true guardianship. The artificial barriers of class must not affect the relations of men in duty towards the State, and so forth. Now in every one of these things the translation of excellent theory into more excellent practice is found in the lives and work of our religious communities. The achievements of the teaching orders, both in primary and secondary education, needs no telling: in this great department of social service the results speak for themselves. As to State pauperism, England knew nothing of it until after the suppression of the religious houses and the alienation of their revenues—the first act in what Dr Jessopp calls “the Great Pillage.” The care of the sick, the infirm, and the fatherless, is of course the express work of a large number of congregations; by none is it better done, or with more regard for pity and tenderness. Put on the lower level of financial opportunism, the active social work of our Catholic sisterhoods and brotherhoods must save many thousands of pounds every year to the ratepayers’ pockets. And in this side of her work the religious regards in many instances only the need and not the creed of the sufferer. And for class distinctions, was there ever such a leveller between prince and peasant as the religious habit which is common to both? Can the world outside show anything approaching the equality of opportunity secured to its members by any one of the great monastic orders? The same spirit has been implanted in secular society wherever Catholic teaching has governed the conduct of the people.

Here are principles which have stood the test of time. Moreover, the stability of a convent being founded upon its rule, death and transfers among the community do not impair the work, as is the case with many secular institutions. We have evidence that the conventual idea, once so thoroughly hated by Protestant England, and still a bugbear to the stalwart few of that way of thinking, is nowadays far less

distasteful to the nation as a whole. Anglican convents have proved quite successful in a number of instances; and it is significant, as well as being amusing, that one of the most unorthodox of Free Churchmen has lately inspired a preaching brotherhood, the members of which are to be disciplined to celibacy, though not by vow, as long as they remain in the community!

How, then, are we to utilise our convents to better effect from the standpoint of national advantage? As regards life in the big towns, the ground is already well covered within our opportunities. There are very few large centres without one or more active religious houses: in some places, London, Liverpool, Manchester, etc., there are extensive networks of conventual institutions, teaching, visiting, nursing, directing homes, aiding retreats, and doing other good works. But so far as I can ascertain, there is hardly any sort of official intercommunication between institutions conducted by different congregations in the same town. In cities as large as those mentioned there must be danger sometimes of overlapping, which could be avoided. Discussion of such matters by those directly concerned might possibly be of advantage: they are all so many wheels and parts of a great piece of machinery rather than so many separate machines.

But the cities are, after all, in the limelight. How do national interests fare with regard to social life in the country places? Here there is a different story to tell. In England the movement of population, as everybody knows, is towards the towns. The big centres are congested with humanity. There the problems of poverty consequent on unemployment are yearly becoming more acute. Many of our industrial towns are the despair of social students, simply because their populations are scientifically impossible; while the agricultural areas are comparatively deserted, and English village life, with its local customs, skill, and handicrafts, is in a state of decay. The causes of this unequal distribution of national strength and producing power are not mysteries; indeed they are only too plain. Work is more conveniently performed near to the means of transit: to that extent we must accept the situation. But there are other and preventable causes. The glamour of

the towns has drawn many, especially the younger people, because of its contrast to the dull monotony of village life; while the indifference of ground landlords to the fact that even peasants must have houses to live in, has driven many others away, from sheer inability to find cottage homes.

Is there not here, in these very circumstances, an opportunity for Catholic work? What country life was like in England in Catholic days we have ample means of knowing. The central point of direction was the parish; religion coloured the lives of the people; their joys and sorrows were the concern of the Church, and her interests were in turn their constant care. Many generations must pass before we can hope that Catholic principles will again influence the secular parishes; but meanwhile there is much that might be done by members of the religious orders to brighten rural life, to reconstruct some part at least of the old system, to restore ancient customs and forgotten festivals, to show something of the Old Religion to those fine characters who remain to this day, with all their faults and changes, the backbone of the nation. Taking our rural population in the mass, they know nothing of Catholic teaching, nothing of Catholic ideas. An order of friars who would really preach to the people, in season and out of season throughout the English countryside, would accomplish much. At first they would perhaps have to face some derision; but this was the experience of William Booth when he started the Salvation Army, and for him there have been changes since then. The Catholic Church need have no fear to send *her* sons out into the open. Convents in the villages would also lead the way in social life and recreation, taking their place as leaders and helpers of the people. Communities of men would interest themselves in agriculture; communities of women would organise activities of a domestic kind. A conventual estate, where large enough, would provide for tenants on its own land, doing something in this way towards solving the housing problem in that locality. Rational amusements would be encouraged, local patriotism stimulated, a clean, healthy, vigorous life created and maintained. This would be done for the whole of the village, not alone for Catholics. It would be the sowing of such seeds as were sown in the thirteenth and fourteenth centuries with

good effect. Work of this kind, on a scale large enough and wide enough, would alter the whole character of rural life wherever Catholic influences could be brought to bear. It would improve the morality of the villagers, and deepen their affection for their villages; it would give them variety in their lives, and also draw them nearer to the things of God: a big work for England, socially and spiritually. And in saying that convents could take up such work, and do it successfully, I do not think I am proposing anything beyond what experience has shown to be within their scope and achievements.

To sum up. Not only by their present widely-distributed activities and multiplicity of good works, but also on account of great further opportunities which the extension of our religious houses renders possible, may we not submit that the convents of England, the conventual life generally, constitute a valuable asset to the country as well as to the Church? It is good and necessary for the State that her children should be educated; the English convents are doing an enormous, a splendid work for education, bringing both moral and scholastic efficiency to bear upon their labours, and producing results accordingly. It is good and necessary for the State that charity and philanthropy should be active and abundant; the Catholic congregations that minister to this need are already legion in our midst. It is good and necessary for the State that men of every social grade should sometimes find a common field of action for the common good, no man's origin being asked as his passport; to take only one body, what else is the spirit of the Franciscan Order? And it is good and necessary for the State, in an age so lax in supernatural things, that some among her subjects should be praying always for the welfare of all. Hidden behind the *grille* of her convent, the Carmelite nun or the Poor Clare is certainly not least among those who serve the realm. It is this national aspect of the religious life that needs to be brought home to the people.

THE CATHOLIC TRUTH SOCIETY

By the Right Rev. HUGH EDMUND FORD, Abbot of Glastonbury.

Growth of Interest in the Catholic Church.

Whatever may be the difficulties that face Catholics in English-speaking countries at the present time, there is this fact, full of encouragement to everyone that is trying to uphold and to spread the Gospel of Christ, viz. (to quote the words of Cardinal Gibbons), "that the popular interest in the Catholic Church and whatever pertains to her doctrine and discipline is growing more widespread and earnest" (Preface to 47th edition of *The Faith of our Fathers*, 1895). Cardinal Gibbons wrote these words of America fifteen years ago, when the circulation of his work, *The Faith of our Fathers*, had reached a quarter of a million: a few years later it numbered a million. We have abundant evidence around us to show that the same spirit of inquiry, or, if you will, of curiosity, at any rate of interest, in the teaching of the Catholic Church, and in the lives of Catholics is widespread and increasing in this country as well as in America. It is manifested in the current literature, in newspapers, in magazines; in books of every kind—of fiction, of history, of philosophy, of poetry, of politics, of travel. It is present everywhere: from the copy of St Thomas Aquinas' *Contra Gentiles* lying on the table of the examiners in philosophy at Oxford, to the inquiries dropped into the question box during a mission to non-Catholics at Bow. It is to be recognised in the thousands of Protestants who attend Catholic pilgrimages in this country, and in the wide circulation of novels that deal with Catholic incident. Its echoes are heard in the House of Commons, and in the discussions of the World Missionary Conference.

Most Catholics can record their own personal experience of this curiosity among Protestants and others concerning our religion, and are aware that our beliefs, our religious practices, our eccentricities, our history, our principles of education, our private devotions, our liturgy, our charitable organisations, our conventual life, are all becoming matters of growing interest,

and sometimes even of importance. And their personal experience is confirmed in the wide range of literature reviewed each month in *Catholic Book Notes*, the Catholic Truth Society's monthly record and review of books, which are concerned with Catholicism.

A passage appeared lately in the *Daily Telegraph* (May 28, 1910), which in part explains this growth of curiosity about the Catholic Church. Writing of a discussion which took place at a recent London Diocesan Conference, the article says: "When the Bishop of Kensington declared that he did not believe that irreligion existed except on the surface, he uttered a truth which is illustrated every day for the contemporary observer. Never was there such divergence from positive creeds; never also has there been a more general recognition of the necessity of religion than in the opening of the twentieth century. We can often estimate a necessity better by observing what happens in its supposed absence. Religion we may hold to be necessary, because so many men profess it; but it is also proved by the fact that when definite religious faiths die, other spurious and imitative forms arise in profusion. A man or a woman has, to use the current phrase, lost his or her faith, and in nine cases out of ten both he and she transfer superstitious reverence to the most absurd and extravagant theories. How are we to explain the enormous vogue of spiritualism, in the technical sense of the word, except by the admission that a faith, of whatever kind, is necessary for the vast majority of mankind? Church services may languish, definite acceptance of dogmas may disappear . . . but that which does not die is the apparently indestructible instinct to worship and believe in something, we know not what, which is outside the limits of the actual experience and daily occupations of humanity. . . . Women will frequent fashionable prophetesses, who tell their fortunes by looking at their hands, or gazing into crystal globes. Even scientific men—and that is one of the most portentous facts in our modern civilisation—will gravely discuss, whether a medium capable of doing silly tricks of thaumaturgy, is or is not a genuine example of supranormal powers. No one can say that there is a lack of faith nowadays. The deplorable thing is that

it is too frequently exercised in such ridiculous fashion, and on such mean and contemptible objects."

Never since the gloomy catastrophe in religion of the sixteenth century have English people been so curious to learn what they can about the Catholic Church as they are to-day. This curiosity, however (it must be noted), extends to other religions besides our own. This is one reason why the admirable series of the Catholic Truth Society on *The History of Religions* has proved so interesting and so successful, for the religious unrest and dissatisfaction which seem to have taken hold of our fellow-countrymen to-day have a wider outlook than had the changes of the past three centuries, which had no vision beyond the narrow confines of an insular Protestantism. To-day the rule of private judgment in the field of religious truth is bankrupt, and minds are turning for guidance to history.

As a result of the rejection of authority in thought and of the failure of private judgment to establish any test of truth, the claims of all religions and of all codes of morals have been classed with those of politics, and have been brought to the bar of public control and to the judgment seat of "majorities." But as private judgment failed to establish its claim to arbitrate on religious questions, so too is failing the appeal to "majorities": and the appeal is now to the comparative history of religions. The court is full of witnesses, from Zoroaster and the Avesta to Mrs Eddy and Christian Science. The bar is crowded with advocates ready to make their plea for paganism, for Buddhism, for Hinduism; for Babylonia and Assyria and China, for Greece and Rome, for the Bible, and for the Koran. The jury of common-sense is empanelled and the multitudes await the verdict which is to influence their lives and those of their children for generations. Amid the crowd of advocates and the confusion of witnesses there is one witness long dishonoured, long neglected amongst our fellow-countrymen. She is venerable with age, she at least has lived for twenty centuries, she wears a robe red with heroism, she carries the great traditions of the Jewish Church, she claims descent from the Christ of the Gospel; in her thought she has made one the acumen of the East and the practical wisdom of the

West. If her mind seems mystic, her hands have ever been busy with the works of mercy. She brings evidence down through the long centuries, and when she shall speak the tongues of two hundred millions of living men will cry, "Amen, Amen. It is so. It is so."

It would be misleading, then, to suppose that this spirit of inquiry is prompted by any feeling in favour of Catholicism. The claim of the Catholic Church to attention is in the fact that she is one of the great religions of the world; and by a comparative study of those religions, men are now hoping to find what is permanent in the field of religion, and therefore certain and final. These intellectual movements arise we know not how or whence. They come, and pass over a generation, stirring its heart, and shaping its thoughts. It is at the times of such movements that the Church of Christ needs apostles, who, zealous for no cause except that of religious truth, will declare her teaching to the people. Amongst such apostles we must count the members, the supporters, and the steadfast officers of the Catholic Truth Society.

The purpose of this meeting and of this paper is to help the Catholics of this country to realise the opportunity that is in their hands, and to urge them not to let it pass unused. We have our assured faith, we have our platform in the Press, we have a world-wide audience in the English-speaking peoples, an audience not merely content, tolerant to listen, but which for its own sake wants to learn what the great historic Church of Rome teaches about this life and the hereafter.

The Society's Publications.

We now turn to the latest report of the Catholic Truth Society, and look first at its statement of accounts. The Society is thoroughly sound in its finances. The receipts for the year 1909 were £5446, the expenses £4496, leaving a cash balance in hand towards the year 1910 of £950. Only a small amount of unpaid bills were outstanding. All accounts are paid as they come to hand. There is a very large stock of publications, the value of which is not entered to the credit of the account. No exception, I think, can be taken to any of the expenses. In other words, the financial position of your Society is very

much better even than appears from the statement of its accounts. As some indication of the progress being made by the Society, I may point out that, roughly, the turnover has about doubled during the last twenty years.

I am thus minute in the examination of the accounts of the Society, because, however excellent may be the objects of a society, and however well intentioned its management, it will not command confidence, nor secure the support of the public, unless the management is financially sound. In the Catholic Truth Society we have such management; we know that the money subscribed is carefully and wisely spent upon the object for which it is given.

I would call attention to another fact revealed by the account, which strengthens the claim of the Society upon those who are in a position to help it: very many of the publications are of high merit: they can have been written only by persons whose work could command a price in the open market, but their work for the Catholic Truth Society has been done gratuitously.

When we turn to the list of publications, we are struck at once by two characteristics of the catalogue—the wide field that is covered, and the activity of the Committee in keeping the various sections on a level with the needs both of Catholic readers, and of others who are curious to know our teaching. The short papers read at these annual meetings do not usually contain any detailed report on the list of our publications, but the meeting this year is a landmark in the history of the Society, and a somewhat extended summary may be permitted, that it may pass into the hands of all assembled at this first Catholic Congress of England. The Congress is in truth the child of the Catholic Truth Society. This very meeting in Leeds had been arranged by and for our Society, and it was only after those arrangements were complete that we learnt how the traditions and energy and careful management of the Catholic Truth Society had made it not only possible, but had rendered it inevitable that these same qualities should look for exercise in the wider field represented by the Catholic Congress: and to-day the members of the Society may rightly feel some pride when they are able to point to the wealth of knowledge and of

help which every section of the Congress will find in the now famous repository of Southwark Bridge Road.

I summarise the publications in sections, adding a few remarks, mostly with a bearing on the work of distribution, of which I shall speak later.

1. *The Library of Tales*.—This section consists of 186 numbers. There is a tendency, I know, to regard this section as somewhat trivial; but with a view to spreading a sympathetic feeling for things Catholic, and cultivating a Catholic sentiment, these tales are most valuable, and amongst an immense number of readers the tale teaches Catholic doctrine more effectively than any other form of literature.

2. The *Leaflets* for distribution run to 170, mostly at sixpence to a shilling a hundred. They cover the whole field of propaganda. A persistent and judicious distribution of these leaflets over a period of time in any one town would be in very truth the work of an apostle.

3. A third series of publications, intended to reach the very wide class of those who learn more from pictures than from printed type, is the *descriptive lectures for lantern slides*. After some centuries of iconoclasm and stupidity, our national educators are coming to recognise that children and a very considerable proportion of grown-up people learn most willingly and most completely from pictures; hence cinematographs, living pictures, electric theatres, pageants, and the stage generally. Some day, perhaps, the man will arrive who will show us how to teach Christian doctrine with the lantern.

4. The *Devotional* series has 136 numbers at one penny, and provides for children, for the devout, for the busy, for the sick, for the learned, for the simple; and there are many larger books, both purely devotional and of instruction. Of these latter I will name three, which if widely distributed in a parish, and read, would transform a congregation, viz., *Catholic Customs*, and Father Quadrupani's *Precepts for living Christianly in the World*, and *The Christian consoled*.

5. Of *Lives of the Saints* and of other eminent Catholics there are 170 numbers at one penny.

6. The *Controversy* is divided into: Anglican 50 numbers, and Protestant 110 numbers. There is a school amongst us

which rather deprecates controversy, but the dislike can only be against controversy which is bitter, which makes a wrong use of ridicule, which aims at being smart. Controversy of some character is inevitable. We owe much of the best works of the Fathers and of the theologians to controversy. When minds come into active contact, controversy will arise. It is only the art of rhetoric applied to a definite point of difference. It is exercised as much in conversation as in writing, but the thing must be done properly, not flippantly, nor pertly, nor blusteringly, nor with an eye to the gallery. "If you don't agree with me," wrote St Thomas, "don't talk nonsense before a lot of boys, but write what you have to say and publish it, that the intelligent person may see what is truth, and that what is erroneous may be corrected." An intelligent selection and study of the Catholic Truth Society's controversial publications would make our conversation extremely interesting and alive, and would spread untold good both in faith and morals; for in these days intercourse with an instructed Catholic is the only way in which large numbers of educated men touch Catholic life and teaching.

7. The *Historical* series travels from St Peter in Rome to *The Ferrer Case*, by Hilaire Belloc, M.P. It includes 50 numbers at one penny, and other larger works; and I think every pamphlet is by a writer of distinction. I may here insert an observation which is obvious to everyone that looks through the Catholic Truth Society catalogue, viz., that no other bookseller's list contains so large a number of publications by writers of recognised ability at such prices, the greater number being sold for a penny, and very few exceeding a shilling.

8. The tracts on *Science and Religion* are among the best known of our publications, and I need only refer to them as an example of my last remark.

9. The *Scriptural Series* does not appear to be so well known as it deserves to be. The number of those who take the Scriptures for their daily "spiritual reading" is growing, but the growth has been slow, for hitherto it has not been possible to buy single books of the Catholic Scriptures at a low price. The Catholic Truth Society has already issued the Four Gospels,

separately, the Acts, the three great epistles of St Paul, the Book of Wisdom, and the Psalms, all with notes, at one penny each. If this were more widely known, the sales would increase and we should soon have the rest of the Wisdom-books issued.

10. The *History of Religions*.—Both the subject and the names of the writers will command your attention and your interest. This series forms four shilling volumes of thirty-two numbers at a penny. In view of the present trend of educated minds in their inquiry after religious truth, these books are of the greatest utility, for, if I may repeat what I have already said, the attempt to get at the bottom of the religious problems that beset the world outside the Catholic Church is now taking the form of a study and comparison of all the great religious movements known to history; and the duty of Catholics who are capable of the task is (1) to secure that the Catholic religion shall be fully presented to English readers in language and under aspects which will be understood by men of modern education, and (2) that the story of the great religious movements of the world shall be presented in their connection with Christianity.

11. The last section to which I will call your attention is entitled *Social Questions*. It gives us fifty-six numbers at a penny, and some larger works, among which is the first number of the *Catholic Social Year Book*. If we may judge by the history of the *Guide Social* and of the *Action Populaire*, this annual of the Catholic Truth Society is likely to prove a publication of the greatest importance. The air is full of Socialism and of social works, and many have felt the "call of the blood," and wish to help their less fortunate fellow-men. A very short experience in social work, however, oppresses the soul with a feeling of helplessness; but we must not lose courage. It has taken three hundred years to produce the state of society as we know it, and the evils we would remedy are the very flesh and blood of the modern social system; and do what we may, it will be a long day before things are better. Yet we cannot, as Christians, sit idle. The first thing to do is to try and understand what we are dealing with. If our work is to be reform and not the doing of further mischief, we must study the facts and have some sound view of the lines along which reform must move.

The Catholic Truth Society *Social Year Book* is the first teacher to secure. It tells us something of the evils that have to be remedied, what societies are already at work, and where to offer our services. Then, when we have determined what kind of work suits our tastes, our abilities, our purse, our health, and our opportunities, the Catholic Truth Society comes to our side with fifty or more tracts on social questions, social theories, social works, and social dangers, and provides a carefully prepared list of books and periodicals for the use of social students. The wide scope and the great utility of this list will be seen from the headings under which the books are arranged viz., Labour, Unemployment, Trade Unions, Temperance, Wages, Sweating, Housing, Poor Law, Child-life: things that often drive the sufferer to drink and the reformer to despair.

Here we must leave the examination of the very interesting catalogue of the Society's publications. As we see, it contains books for every class of mind, and for every condition of life. Books for children, books for the old, for the devout, for the learned, for the simple, for the priest, for the layman, for the active temperament, for the secluded, for the militant Christian, for the sick, for the social worker, for the social sufferer: books to lay before non-Catholics, whether sympathetic or prejudiced, books to leave on our tables for a chance reader, books to throw at the head of a bigot, books to steady the reckless reformer, or to stir up to action the serene azure-blue conservative. There is no lack of books and pamphlets, and all at a price that encourages us to give them away, or even to lend to a friend.

Distribution.

So far I have been dealing with the management and the work of the Catholic Truth Society as carried on by its officials. I now come to another branch of its work, which is equally important and which concerns a far larger number of people. I mean Distribution.

The Catholic Truth Society has been in existence for twenty-five years. During that time its stock of publications has been steadily increasing. We should not be far out if we reckoned it at some 100,000 copies of its various series now lying at the depot in Southwark Bridge Road. Very little of this stock is

"dead stock"—that is to say, there is a steady demand for nearly all the publications, and many of them are being continually reprinted from "squeezes." Thus the actual stock on hand of saleable publications and the power of cheap reproduction represent an enormous number of books and pamphlets, which have been proved to be of the kind that is needed. We Catholics have urged the Catholic Truth Society to publish all kinds of things, and there they are in the depot of Southwark Bridge Road. The officials of the Society, with the small means at their disposal, have done all that is possible to distribute their publications, and a reference to the annual report will satisfy you that the sales are very large; but still, there is this stock in the depot, and there are thousands of men and women who would read these pamphlets if they only had them. It is the question of distribution. The position reminds me of a passage in Carlyle, which, as I read, you will readily adapt to the Catholic public, the Catholic Truth Society and its great stock of publications. "You have produced, produced; . . . Millions of shirts and empty pairs of breeches hang there in judgment against you. We accuse you of over-producing; you are criminally guilty of producing shirts, breeches, hats, shoes, and commodities, in a frightful over-abundance. And now there is a glut . . ." But "They were set to make shirts. The Community with all its voice commanded them, saying, 'Make shirts'; and there the shirts are. Too many shirts? Well, that is a novelty, in this intemperate earth, with its nine millions of bare backs. But the Community commanded you, saying, 'See that the shirts are well apportioned . . . and where is the apportionment? Two million shirtless or ill-shirted workers sit enchanted in Workhouse Bastilles, five million more (according to some) in Ugolino Hunger-cellars.'" The whole problem was to get men into the empty breeches and to get the over-plus of shirts on to the bare backs. Here was work for those who had called for production but had not yet helped. "Be counselled, ascertain if no work exist for thee on God's earth; if thou find no commanded duty there but that of going gracefully idle?" And to those who will only talk, but do nothing, he shouts, "Home thou unfortunate; and let us have at least no noise from thee."

Our problem is to get the publications of the Catholic Truth Society into the hands of the thousands of men and women for whose help they were produced. This task of distribution is beyond the means and power of the managers of the Society. If it is to be commensurate with the needs of the people, and the capacity of production by the Society, it must be undertaken by the ordinary members, and by others, as one of the Christian works of mercy. It should be taken up as a fulfilment of a duty, as a serious attempt to help our neighbour in his greatest of needs, his need of the truth and the grace of God. It is a work which elevates and blesses the doer, and in the case of thousands of Catholics it is the only way in which they can war against the forces of evil. It is pre-eminently a work for the laity, for—(1) In the first place, the clergy are too much occupied to attend to the details with sufficient regularity. (2) Secondly the preaching of the priest is yearly becoming more inadequate, partly because people come less and less to hear sermons; and perhaps more because, as I said at the beginning of this paper, the number of people who are curious to know what the Catholic has to say has never been so great; but although these people are ready to read what reaches them, they do not come to church to hear sermons. And when the work of the official teachers proves inadequate, the obligation of teaching falls back upon the laity. And still further, if we may judge by what we see in other countries, the access of the priest to the minds of the non-Catholic laity, except through the Press, will become more and more restricted. (3) Again, the laity, from their daily contact with non-Catholics, have an instinctive knowledge of what is wanted, and of the best time and manner of putting forward the Church's teaching.

The Catholic Truth Society has long recognised the need of an agent who would give the whole of his time to pushing the work of the Society. Since the last annual meeting, Mr Anstruther has been appointed for this purpose, as "organising secretary." His qualifications for the work are well known, and ensure his success. The report says, "with the cordial approval of the Bishop and the support of the clergy, Mr Anstruther has held numerous meetings in the diocese of

Leeds, Middlesbrough, Liverpool, Manchester, Shrewsbury, and Nottingham, and has succeeded in enrolling numerous new members, and in selling a large amount of our publications, and to his appointment is due to some extent the increased prosperity of the Society."

The appointment of the organising secretary will certainly begin a new era of activity in the Society; but the work which is waiting to be done is far beyond the powers of one man. It requires a body of workers throughout the country. To compare the work of the Catholic Truth Society with that of the *Action Populaire* in France may seem to some persons somewhat fanciful, but, at any rate, it is useful to study the energy and the organisation of the French Society. I quote from one of the Catholic Truth Society pamphlets, *Catholic Social Action in France*. The *Action Populaire* has "over two hundred correspondents scattered throughout France and abroad. A committee of ten is entirely occupied in keeping the accounts and in dispatching the enormous mass of pamphlets, magazines, and tracts which daily leave the office. Three travellers wander up and down the country visiting the principal lending libraries and booksellers, in order to see that they are doing their part in circulating the publications of the *Action*."

We Catholics in this country have not yet learnt to use the Press as a means of propagating our religious teaching among the masses of the people; but although this question is closely akin to the purpose of this paper, I must not allow myself to be drawn away from the practical suggestions concerning distribution, to which my paper is intended to lead.

We have our stock of publications—unrivalled, I think, in usefulness by those of any kindred society. We now have a central and directing force in the recently appointed "organising secretary." What is required next is that throughout the country, in every parish some few persons should combine to push the sale and distribution of our publications. The work should be taken up seriously: seriously in its purpose, which is zeal for souls; and seriously in its methods, which must be business-like. Business methods are not instinctive; they have to be learnt, both by study and by experience. Good-will,

zeal, self-sacrifice, patience, are necessary, and they will have their reward hereafter; but to succeed in an undertaking of this kind we require practical qualifications as well. We must be able to keep our accounts, we must know our list of publications intimately and readily, we must be methodical in dealing with our papers, and with our stock, and in dealing with our correspondents. We must learn to push our business just as if we were selling a patent medicine or a non-leakable fountain pen. Already there is a growing demand to learn what Catholics think and teach. It is an essential of good business to study the reasons of a demand and to develop the demand by ministering to it. A demand may even be created, as we see in the case of roller-skating. The goodness of our cause will not make up for want of promptitude in supply.

“Thrice blest is he whose cause is just,
But nine times he who gets his blows in fust.”

The Finance of Distribution.

The work of distribution demands attention, perseverance, and labour, but it does not call for any expenditure of cash. The Catholic Truth Society supplies its publications at a discount of 25 per cent., and gives thirteen to the dozen. This means that on £100 worth of tracts, there would be £33 available for the expenses of distribution. One or two instances will show what can be done where the work is taken up seriously and as a business. In thirteen years the centre at Forest Gate sold 38,000 copies of our publications; last year the sale reached 2130, and this year they are going at the rate of 2670 for the year. An equally active centre, but smaller, is Torquay. It was Torquay that originated the church-door case, which was copied at other centres, and for some time was known as the “Torquay stand.” In both centres the work of distribution has been carried on not only without loss, but with a profit.

Conclusion.

I feel that my paper, although dealing with one of the greatest of the works of charity, the preaching of the Gospel of Christ, has very much the nature of a business circular. Yet the emphasis

which has been put upon the business aspect of the work of the Catholic Truth Society is only to strengthen the appeal of the Society for greater support in its work, a work which is sacred, which is an inheritance to all Catholics from Christ, and is a title-deed to the possession of eternal life.

The work of the Society, in spite of all that it has already accomplished, is sorely restricted by the want of money and of voluntary labour. Its membership is less than 1500, and it is rarely the recipient of donations or of legacies. Its membership might easily be doubled, and the soundness of its financial management, and the ability with which it endeavours to meet the rapidly increasing interest of our fellow-countrymen in Catholic teaching and in Catholic ideals form a strong appeal to those who are the trustees for God of the wealth of this world.

THE WORK OF THE CATHOLIC WOMEN'S LEAGUE

By MISS MARGARET FLETCHER, at C.T.S. and C.W.L. Meeting.

I believe that most of you in this audience are familiar with the printed leaflets of our Society. Some of you may feel when you read the list of what we hope to do and what we mean to be, that we aim high enough to overshoot the mark; that we protest too much. You wonder, perhaps, what, after three years of work, we feel to be the proportion between our hopes and their realisation!

Are we within sight of becoming a National Society: do we represent a movement which has come to stay?

As evidence that our League answers a need, we might of course point to our rapid increase in numbers, to the existence of nine branches, each with its own activities; but I for one want more evidence than that of numbers, as proof of the solidity of a work. There is enough good-will among us Catholics as a body to ensure many recruits to a society which is still young.

I believe the sign of permanency in any new work will be found in the spirit which it introduces. If there is something in this which marks it out from the diverse spirits which inspire other good works, if it has its own personality, then I think it

will be found to have been called into existence by a definite need.

And we do claim a distinct personality for our League.

It is on this personality that I wish to say something this afternoon.

I have often wished it were possible to sum up our work and our aims in one or two telling phrases which stick in the memory. We are always being asked for one, and when it is not forthcoming, it is clear that the questioner doubts if we know our business. But the difficulty has lain here: you may condense information into a telling phrase, but if the mind of the hearer is not prepared with the right background, the phrase tells nothing.

It is surely some measure of the progress which has been made that we seem to be in sight of the day when a summary phrase descriptive of our work will be understood, and to be passing out of the stage when it is necessary to enlist individual sympathy by some detail of the work.

This is only to say that we are growing to look upon Catholic work from National points of view, and are learning the value of co-operation.

Our League is one of many similar Leagues of Catholic women which have sprung up in the last few years and seem to witness to a world-wide movement which we believe to be the work of the Holy Spirit. And here you have the secret of our enthusiasm! All these Leagues enjoy the blessing of the Holy Father.

Each National League came into existence independently, and is distinct in constitution and in government. They exist already in Germany, France, Switzerland, Austria, Italy, Roumania, America, and Uruguay. In point of time, ours is the second. The Leagues have this in common: that they serve the Universal Church and they fight a common enemy. They seek to utilise all the new opportunities of work and influence open to modern women in the interests of the Catholic Faith, and they uphold the Christian ideal of woman in the face of the false teaching which has often become entwined with women's progressive movements. They stand for progress; but it is to be Christian progress. So much is this kinship and this

common cause realised, that preparations are being made for an International Conference of these Catholic Leagues, which is to take place this month during the Congress on Home Education at Brussels.

There is yet another point of likeness in the formation of these Leagues, and one which has occasionally proved a stumbling-block to some minds at the beginning. Members are recruited, not only from all classes, but from every possible type of Catholic women, religious and lay, members of this Sodality and of that Third Order or Confraternity, or just from practising Catholics, and these are asked to bring their spirit with them, that each may be fused into one great whole, and be the expression of Catholic women's public opinion; they are asked to become members of an organisation which at need can speak and act as one voice. And the need for this concerted action exists, and is realised by all who are in touch with their own times. Everywhere congresses of women are taking place at which solid social work is being treated: and these are, at best, being treated from an undenominational basis, at worst the discussions are inspired by an antichristian spirit. The Catholic voice must be heard in the councils of the one, Catholic warriors must be ready to meet the attacks of the other. New power and influence are passing into the hands of educated women, and it is vital to the life of the nation that such women should be Christian.

So much for the more general and public side of the work of these leagues.

Now for what marks us out in this country from other bodies in our work and in our aims:—

"We are a manufactory for the material which all Catholic works need to use, and which all can employ."

And in this factory of the League, an effort is made to transform the good-will of Catholic women into a trained and directed good-will; an effort is made to render all average women interested in and sympathetic with Catholic social work, even if they cannot all take an active share in it.

For, what was being deplored on all sides when we came into existence? Apathy, the shortage of social workers, overlapping in the work being done, the unfitness of workers for

want of training, the isolation of individual workers, misdirected rivalries, ignorance and, therefore, distrust of one another, unbusiness-like habits, and the absence of any corporate spirit and enthusiasm amongst the laity. One may deplore indefinitely; one may, I believe, go on writing to the papers indefinitely, and still watch Catholic lay work more and more outdistanced in efficiency by non-Catholic social work in the country.

But it seemed worth while to try in a practical way to cure the evil so far as our own sex was concerned, by going to its source and endeavouring to create there a supply of good material which would nourish all starved enterprises.

There was no reason to suppose that all the benefits which can all around be seen to spring from organisation and co-operation would cease when applied to Catholic work.

It was clear that a great deal of persevering spade-work would have to be done, a good deal of hewing of wood and drawing of water, before the work bore fruit. And the fruit, when it came, would adorn trees not of our planting. It was impossible in England to start where Germany, by reason of its more advanced understanding of the benefit of organisation, was able to start. Here was no question of old-established societies affiliating to one central organisation. Here it was a question of trying to induce average laywomen who were taking no share in all that needed doing from one reason or another, to begin to take an interest, to come within the circle, in the hope that they would catch the infection of enthusiasm. It was a question, too, of gradually convincing other societies that we came in no spirit of rivalry, and to work for our own ends, but in a spirit of good-will and helpfulness.

Here, then, I hazard a summary phrase, in the hope that it will be understood:—

“The League is a manufactory for the material which all Catholic works need, and which all can use.”

As to how these aims work out in practice, I will instance a few activities started.

The first, an Information Office—a central telephone exchange, for the use of members and Catholic women and work generally—has grown so rapidly as to necessitate an office open every day and a paid secretary, and has already thrown

off, as it were, two offshoots in the branch offices of Manchester and Brighton. It is work which of necessity gains in efficiency the more the office is used by employer and employed, both in the field of voluntary and paid work. And for its distinct note, I will instance that it will have no dealings with employers offering unfair wages or sweating posts, employers of all classes and all kinds who exploit poverty; nor will it aid and abet any misleading statements from applicants as to position and attainments. The office has nothing to do with any little pious frauds which sometimes shelter under the mantle of charity. Acting on the frank admission of the fact that we are ignorant of much that it is necessary to know, not only as social workers, but as intelligent and educated Catholics, courses of lectures have been set on foot. Of these there are three sessions annually, in London and all our branches.

These cover all kinds of economics, social and religious, philosophic and literary subjects, dealt with from a Catholic standpoint.

There has been much to encourage. There have been disappointments. These disappointments will be fewer when the social aspect of history is more dealt with in our secondary schools. Then not only will the fascination of the study be realised early, but also its practical bearing on Catholic work. The encyclicals of the Holy Father on social problems have been treated by average people as no concern of theirs, because they were totally ignorant of the existence of questions at issue between capital and labour. Totally ignorant often of the very constitution and social conditions under which they live, and therefore of their responsibilities or their duties.

This is not a state of things compatible with the influence in national life for which we all hope; nor is it compatible either with the efficiency of even the parochial work of the laity. In this country we are working side by side with a non-Catholic laity which does study and train and make immense personal sacrifice to attain its ends.

Then, to remedy the shortage of Catholic women who could serve on committees or boards, or speak when necessary in public, debating societies have been started, in which the first shyness can be overcome and some practice and training

acquired. Others who come after me will speak of the work more in detail. It is not our intention to start new works unless in places where nothing is being done and the ground is not covered. We are an elastic and flexible body trying for efficiency and self-improvement in the qualities which are needed for successful work, and we hold ourselves in readiness to find workers for, and bring help to, any bishop or parish priest who invites our help.

Now, a word as to our spirit and how we try to inculcate it. It is a spirit of generosity and kindness. We are all the time trying to discover gifts and talents in newcomers, especially the young, and helping in their development. We are all the time learning from one another. And we try to wage war on that pest to good works, jealousy, by continual practice in doing hard, inconspicuous work for the good of the whole League—work which may not show at all—and then cheerfully making way for someone better. By frequent change of office, we hope to give scope to fresh powers and to prevent the growth of vested interests, the small tyrannies of personality, and the tendency to form cliques.

In all our committee work we endeavour to practice strict observance of procedure as being in itself a useful mental training for women. Our funds we try to deal with in the scrupulous spirit with which money publicly subscribed must be administered, and our accounts are professionally audited and published. We do, in short, aim at helping one another by bringing the needs of one to the knowledge of another, the strength of one to the weakness of another, by establishing a feeling of solidarity and comradeship to realise our strength and the possibilities of influence before us. By trying to awaken sleepers, to dispel apathy, and to arouse enthusiasm, we hope to benefit all Catholic work, and we believe that it is just this particular kind of work which is needed at this moment by the Church in this country.

WORK OF CATHOLIC WOMEN'S LEAGUE

By MRS JAMES HOPE and MRS JOHN BOLAND.

Miss Fletcher has referred to the difficulty — indeed, impossibility — of summing up in a few concise words the aims and objects of the Catholic Women's League. With this I entirely agree, and therefore in the few minutes at my disposal, I propose to speak of two aims only, with the object of making them clear to those ladies present who, in spite of the words of the Archbishop yesterday, are still outside the fold of the Catholic Women's League.

As we are told that the first and primary aim of the League is to procure the *co-operation* of all Catholic women on the principle that in union lies strength, it necessarily follows that if this co-operation is to be of real use, all individual members must give of their *best*. Each must endeavour to cultivate that seed of usefulness which must and does exist somewhere deep down in every human being. It is one of the first aims of the League to help its members first to find that seed, and then by careful and judicious cultivation to encourage its growth, until little by little, like a beautiful flower emerging triumphantly from its bed of weeds, it one day develops into a strong and decided talent; and its owner, perhaps hitherto a shy, diffident woman, finds herself the possessor of a power of which she had been totally unconscious—a power which it then becomes her duty to use as a weapon in the unceasing battle of the Church against the antichristian influences surrounding us.

Now the process of the culture of that seed by the League is an educative one by means of lectures, debates, and various committees for specialised purposes, and as I happen to be personally concerned with one of the latter—the committee for public service—it is of that, I would speak a word. The idea of this committee took practical form after a lecture given to the League by Mr Gilbert on 'Women in Administrative Work,' in which the lecturer impressed most strongly on us Catholic women the bounden duty of taking our share in public life side by side with our non-Catholic sisters. He

urged his point, partly because by so doing we might further the interests of those Catholic cases which come before such bodies as Boards of Guardians, Factory Boards, Children's Care Committees, Council School Committees, etc., but still more because by Catholics fulfilling their civic duties, Catholic thought and influence would permeate through and leaven the public life of our country.

Now it is a regrettable but a recognised fact that in such work as this Catholic women are behind the other women of England, in so far as the majority of us have not the knowledge or training necessary for successfully filling such posts as I have named. To the few exceptions I would render a high tribute of praise, and point to their unqualified success as a stimulus to others to follow in their footsteps. It is here, at this stage, that our Public Service Committee comes in with suggestions and advice as to the knowledge required, and the best means of acquiring it. Books are recommended, lectures are arranged, and if necessary a training in business-like habits and committee procedure is given, so that a Catholic woman may be enabled to confidently take her place beside her Protestant sister without fear of provoking the criticism, which I fear has frequently been incurred in the past, that on mixed committees the Catholic woman *knows* nothing, says nothing, and is *unpublic-spirited*!

Time presses, and I must pass on to my second point, which is one I want to drive home with all the strength of which I am capable. From the first moment of the League's official life has the statement that it is *non-political* in character been repeated by us with almost wearisome reiteration. In season and out of season has that affirmation been made by our president, our officers, and our executive members. In fact, ladies,

"We said it very loud and clear,
We went and shouted in their ear,
But they were very stiff and proud,
They said, you must not shout so loud."

But it would seem that we have not shouted loud enough! For there are still some poor persons so afflicted in the matter of hearing, that our loudest shouts have failed to pierce the density

of their deafness, and they continue to repeat their parrot-like cry that the Catholic Women's League is a dangerous society, *because it is political!* Therefore to-day we appeal from the sense of hearing to the sense of sight, and have arranged for the benefit of those deaf ones, an *ocular demonstration*, which we trust will bring home to them the fact we have so often affirmed, that the League has never been, is not, and never will be political. You see before you on this platform, two members of the Catholic Women's League, who are also members of its Central Executive Committee. The one is known to us all as the wife of the Nationalist Member of Parliament, Mr John Boland; the other may possibly be known to some of you as the wife of the Unionist Member of Parliament, Mr James Hope. Mrs Boland and I represent the antipodes of political thought, yet on the League platform we leave all political considerations behind us, and devote our time and energy to working together for the interests of the League. We are only a solitary example of the differences of political opinion enclosed in the Catholic Women's League. We have members of every shade of opinion—Radicals, Tories, Home Rulers, Labour—and without hesitation I confidently affirm that at no League meeting, lecture, debate, or committee are politics so much as mentioned—and if at any time the organisation of the League were to be used for party political purposes, I unhesitatingly say that the offenders—whether a band of individuals or a whole branch—would deserve to be, and *would be*, cut off and repudiated.

No, ladies, the League is above politics. The principles which govern and rule its decisions, are those underlying the words of its motto: "Charity, Work, Loyalty"—and it is by those principles and those alone that the Catholic Women's League will stand or fall.

MRS BOLAND said:—Mrs Hope has spoken of the keenness of the League for public service, and I have been asked to speak of the work of the Debating Society. These two activities of the League are closely connected, for the Debating Society is the necessary outcome of the desire for public service. It is not sufficient to have Catholic members on non-

Catholic committees. A woman may be an expert on a certain subject, but she is valueless as a member of committee, and incidentally valueless to Catholicism, unless she is able, when the time comes, to put her views clearly, convincingly, and concisely. There is no more futile person than the woman who sits silent throughout a committee meeting, and afterwards, over a cup of tea with the secretary, explains that the decision just arrived at was wrong, backing the remark with excellent reasons, which she was too shy to express before strangers.

People sometimes say: "What is the good of a debating society for women? Women talk too much as it is." Informally, perhaps, we do talk easily, but formal speaking is a very different matter. We women have been so long used to talking with a teacup in our hand, that the removal of the teacup is like the loss of a limb. At first we feel awkward and strange without it. That is where the debating society comes in. It gives practice in speaking without the teacup.

The Debating Society of the League, which is open to all members, is very simply constituted. Before the beginning of each session, members are invited to send in a list of subjects which they would like debated. A committee of twelve chooses those propositions which seem most suitable, and these are sent to the Central Executive Committee. If the Executive approve, they are then embodied in the general syllabus, and the whole is submitted to the Spiritual Director for approval. Of course, all our members are not contemplating public service—some join merely as a recreation, so our debates are of a very varied character, ranging, next session, from one on the State-feeding of necessitous children, to the proposition "That an easy temper is a sign of weakness." We have the usual rules: a time limit for speeches, members must address the chair, and must stand while speaking, etc. We have also a rule that current politics may not form the subject of debate, not that we could not be trusted to speak with perfect propriety on burning questions, but because the League is wisely jealous of its non-political reputation. During the last two sessions we have had the further advantage of being coached by Miss Fogerty, a well-known teacher of debating. She attended our debates, and, at the end of each, she reviewed

the debate as a whole, and then criticised each speaker in detail for voice, manner, and method. Those of us who attended her classes have taken the first step at least—we know our faults, even if in the heat of debate or the nervousness occasioned by addressing an audience such as this, we may fall from grace and forget her words of wisdom. We shall remember them later with painful accuracy.

Debating is a fine mental discipline for any woman. It is always an advantage to her to be able to express herself well, and it makes her doubly valuable to any cause she may undertake. It prevents slipshod talking, it teaches the necessity of accurate statements, it gives courage to the shy, it forces the voluble to realise and to restrain their volubility, and, above all, it is the necessary training ground for work in committee and on public service.

COMBINED MEETINGS

*Papers read by Members of various Societies in the
Hall of the Catholic Women's League*

A THOUGHT OF THE CATHOLIC NEEDLEWORK GUILD

By LADY KNILL, Lady Mayoress of London, President of the
Southwark Division.

It is an honour to Southwark, and a joy to me, as President of that Division, to be privileged to read this paper, which is a short account of the origin of the Catholic Needlework Guild, the work it has done, and what it is striving to do generally throughout England. Twenty-five years ago Lady Wolverton was struck by the fact that thousands of women and girls in England were wasting their time in useless needlework, while God's poor remained unclothed. So she desired—I quote

her own words—"to throw a bridge from the island of Waste to the island of Want," and the realisation of this thought was the birth of the Needlework Guild. So very happy were the first results of her labour, that a layman, with the co-operation of a priest, brought the matter before Cardinal Manning and Bishop Butt. The work received their approval, sanction, and blessing, and in January 1886, with the assistance of some energetic ladies, the Catholic Needlework Guild was duly organised. By June of the same year the members numbered 579. In the last report of the General Council, it is gratifying to note that there are, in England now, 432 branches, 10,903 members, 2392 associates; and clothing has been collected to the amount of 30,044 odd. In 1892, as recommended by Cardinal Vaughan, the Guild was placed under the protection of Our Lady and St Peter. The late Dowager Duchess of Buccleuch was elected the first President of the General Council, and she was succeeded in 1895 by Lady Herbert of Lea.

Our Guild consists of members and associates, and many indulgences can be gained by those who take part in its work. From each of our members we ask for two articles of clothing per year—a request so small, that it can be met by women in every station of life. There is surely no one so poor that she cannot make two garments for God's sake, and also no one so rich who can afford to pass by a sister or a brother who needs clothing. All that is wanted is a good heart and a kindly will. The Guild has, as you will see, made considerable progress, but not as much or to the extent it could and ought. I would wish to point out to you that while the Catholics in England number about 2,000,000, as yet only 10,903 have joined in this glorious work. I think we can look for the answer in this way: that the strain of existence to all is so great that we have little, if any, time to think of those around us, and also that we are glad to excuse ourselves from taking part in work that may bring into our life a trifle more labour, putting from our sight and mind the shivering children of God.

"Lord, when did we see Thee naked, and covered Thee," and the beautiful and almost incomprehensible answer: "Inasmuch as you did it to the least of these, possess you the

Kingdom prepared for you." How easy it would thus appear to be to obtain eternal happiness. Surely two garments will not open heaven's gate? No, but the love you bear to God will. Sweet charity; and you can stitch to the garments you make your heart's devotion to Our Lord. A question that has often forced itself upon my mind with wonder is this: Why and how is it that the non-sectarian guilds succeed so well? The London, with its 60,000 garments; the Surrey, with its 25,000 garments; and the Middlesex, with 19,000 yearly; whereas the number of garments collected in the whole of England by the Catholic Needlework Guild amount only to 30,000. I think, if I may be permitted to say so, we make a mistake in working on such narrow lines, and not looking in a larger and nobler way to give to God's poor. I mean by that phrase, to all those who need our help, irrespective of creed. Southwark, I believe, and I am proud if it is so, is the only division which enrolls non-Catholics and gives to hospitals and similar institutions; and while doing this, it has, I am pleased to state, collected more clothing than any other division. If England becomes Catholic, it will be accomplished by our working side by side with those who as yet have not had given to them the glorious light of faith. To us God has blessedly given the lamp, and with it a due measure of oil. This lamp lighted, we surely should hold high and wave it wide so that others may see the path we tread and how best to walk in it. A petition I should like to make is this: In our struggle to help God's poor, I would beg with due respect, of our bishops and priests to help us by encouraging the uphill fight we have to make. I have found from experience that one word from the priest of the mission has been sufficient to create a flourishing branch and earnest members, while without that word the work has been blighted and stunted in growth. We want more members and associates, and we also want ladies who will undertake to be branch secretaries. No expense is attached to the office, but time and trouble are needed if the work is to be a success. To every mission where our Guild has been accepted, it is our wish to send yearly a grant of clothing if so desired. And the poorer the mission the greater pleasure we take, and the more clothing we endeavour to send. I would

like all to know, and bear well in mind, that it is our priests who have the giving and the distributing of clothing to the poor, not ourselves, who have not their special knowledge and discrimination. Charity can so easily be misplaced, and this may be a satisfaction and a comforting thought to everybody who contributes work.

Since my election as President of Southwark in 1900, I have held a deep interest and love for the Guild, for I feel it is a work of such sweet mercy to clothe the naked, and I believe, if known, is one which must appeal to all gentle and true women. But a short time back our Bishop of Southwark wrote to me blessing this Diocesan work, and saying "there are still many places in my Diocese where the Guild has no existence." Let it be your privilege to make it better known, and to spread it more widely. I trust that in this effort you will meet with very hearty co-operation, and that there will be a considerable increase in the number of members, and that all will work together with a strong determination to look to Our Lord for the reward of their labours, and do them for His Glory alone. And now may I close this paper by asking and urging all to help us in this work. I am not pleading for Southwark, but for the whole of England. Help to clothe God's poor. Christ hanging on the Cross for our sins, cries out for us to clothe Him in His poor, suffering, naked members. Can we Catholic women of England let that cry go unheeded? It will cost so little, but mean so much for us in the day of trial.

CATHOLIC NEEDLEWORK GUILD

By LADY RADCLIFFE.

When I was at school—many years ago—I remember the prize for good conduct was usually given as a kind of consolation prize to the most backward girl in the school. I think it must be on this principle that I am asked to address the Catholic Women's Needlework Guild, for in the art of sewing I am probably the least among you.

Anyhow, I am sure it is not because of any gift of eloquence,

for although not given to silence I am not a suffragette, and I fear I should have to pay a double fee to learn oratory—one for how to hold my tongue, and the other for how to speak.

The object of the Women's Needlework Guild is to provide articles of clothing for the poor. Lady Knill has already given the details of the number of branches, members, and associates; it remains only for me to say that, in October of last year we received 29,002 articles of clothing and £694, 4s. 6½d. in subscriptions.

The secretary's report this year is a somewhat disheartening one; from it, it would seem, that interest in the Guild is declining.

The branches, the members, the associates, and the articles of clothing show a decrease on previous years, the only redeeming feature being an increase of associates in the Leeds and Middlesbrough dioceses.

This will *never* do. Every year should point to renewed vigour, fresh life and fuller interest in the workings of the Guild. We must have more, *many* more members. The increase of members will mean increase of branches, of associates and, most important of all, increase of articles to be distributed.

For the future success of our work, I should suggest that members encourage interest in their children, enlist their services in the making of garments, teach them to think and work for others, and thus train them to take their place in the army of workers when older ones inevitably fall out.

I have given a bare statement of our position. Our purpose to-day, as I said before, is to arouse greater interest in our work, to awaken sympathy and, as a result, I hope, to enrol more members.

We hear a great deal nowadays of the "Mission and Rights of Woman"; we hear foolish people speaking of the superiority of one sex to the other, as if they could be compared! But without entering upon this vexed question, it seems to me that the mission of women should *mainly* consist in dispensing kindness and showing compassion for others.

As members of this Guild we cultivate these virtues by helping our less fortunate sisters, and, apart from the comfort

we may afford them, there is *no* enjoyment in life so lasting and so substantial as that which springs from the thought that others are made happy and content through our efforts.

Now I urge that a practical cultivation of these attributes should be shown by becoming working members of the Needle-work Guild.

I may add that over and above our personal elevation in character, there are also many spiritual advantages to members, for our Holy Father the Pope has granted many indulgences to those who work for Christ's poor.

ASSOCIATION OF PERPETUAL ADORATION AND WORK FOR POOR CHURCHES AND FOREIGN MISSIONS

By PERCY WILFRID O'CONNOR.

The name of this Association may seem a little lengthy, but its scope is wide and its interests many. In this first paper on the work before a Catholic congress I feel that some account of its origin, growth, and purpose may be of advantage, for although the work has gone on for some thirty years in this country, yet it has gone on so quietly that it may be practically unknown to a great number of Catholic ladies.

What I would wish to show is that the work is a woman's work, and also a work of piety, a work for God and His Church—that it is a work of charity in the highest sense. Its history in its wonderfully rapid spread throughout the world, and its history especially in England, show it to be a missionary work of a very high order. In all these aims it is recognised and sanctioned by the Church. It has been under the special protection of the Roman pontiffs since its foundation, and enjoys the signal favour of our present Holy Father now gloriously reigning, Pius X.

The work combines in a wonderful way the exercise of two of those gifts which women in the order of nature seem pre-eminently to possess—sympathy and devotion; a sympathy for those in distress which is practical, and the carrying out of which is for the love of God.

The Gospel tells us how the holy women tended Our Lord when on earth, following Him about and ministering to His wants. That same spirit the Association fosters, in the tending of Christ still on earth in the Tabernacle, especially in those poor stable-like places in so many poor churches in which He has allowed Himself to dwell.

Belgium, so famous to-day as a Catholic country, and for its great Catholic social work, is the birthplace of the Association. Sixty-seven years ago Anna de Meeus, a young Belgian lady, happened to visit a poor church near her father's chateau. The contrast between her own home and that home of Christ on earth, with its faded and torn vestments and pewter ciborium, struck her forcibly. She resolved henceforth to devote her time and pocket-money to procure better vestments, altar linen, and plate, till the little church became worthy of Our Lord.

But this was not a solitary instance of poverty. The revolution had left churches desolate elsewhere. Once the good work Madame de Meeus had done became known, appeals for help came to her from all sides. Unable to meet these calls from her own resources, she asked the aid of a famous Jesuit, Father Boone, then giving a retreat in Brussels. As a result of his appeal, five more poor churches were given all that was needed for divine service.

Soon the good work inspired other workers. In 1848 an Association was formed by Madame de Meeus, under the guidance of Father Boone, who became its director, and with the protection of the Primate of Belgium, Cardinal Stercke. Five years later, not only had the Association spread throughout Belgium, but it had also been taken up in Bavaria, Austria, and Holland. Rome soon set the seal of its approval on the work. In 1853 Pius IX. made the Brussels Association an Arch-Association, and, later in 1879 Leo XIII., as a mark of his favour, drew the Association closer to the heart of the Church ever beating at Rome, made its centre the Eternal City, and its rank that of *Prima-Primaria* (1895), the highest privilege an Association can enjoy.

Whenever bishops sought special favours for Altar Societies, Leo XIII. always sent them to the Arch-Association, saying :

"Affiliate your work to this, and you will share in its numerous indulgences."

It was in this way that the work began in England. Lady Herbert of Lea, in 1878, had formed an association to work for the Missionary Fathers of Mill Hill, and asked the Holy Father for his special Blessing and spiritual favours. By the advice of Leo XIII. she joined her work to that of the Association, and invited that of Madame de Meeus to come to England to establish the Association. As a result of her interview with Bishop Vaughan, the Association was at once established in his diocese of Salford. Bishop Butt may well be called the founder of the work in London. One of his first acts as Bishop was to invite the Sisters of Perpetual Adoration to make their home in his diocese. He was their constant friend and supporter throughout his episcopate. The work in London was given fresh strength on the appointment of Bishop Vaughan as Archbishop. The Association that year had sustained a heavy loss in the death of Lady Alexander Gordon Lennox. The Cardinal inspired the Dowager Duchess of Newcastle to take her place, and add the Association to her many other good works. We greatly regret that the Duchess cannot be with us to-day, but we feel bound to take this opportunity of saying in her absence how much the Association owes to her zeal, her generosity, and unfailing support in the past twenty years, and earnestly pray that she may long be spared to us as our acting vice-president.

Cardinal Vaughan remained the constant friend and patron of the Association. Each year he honoured with his presence the yearly exhibition of vestments and work for the poor churches, and gave words of hope and encouragement to the associates. A little while before his death the Cardinal wrote: "I hope this pious Association which unites so many in prayer and active work for the honour of the Most Adorable Sacrament, may spread more and more until it covers with its piety and influence the whole of England."

The Cardinal's wish is gradually being realised under the protection of his successor our present Archbishop, who canonically established the Association in his Cathedral in 1906, and who as Bishop of Southwark and as Archbishop has given us

marks of his favour and approval which we cannot value too highly.

Besides Westminster, in six other dioceses the Association is canonically erected—in Leeds, Middlesbrough, Liverpool, Portsmouth, Shrewsbury, and Southwark.

Since its introduction into England, the London Association alone has made grants of vestments, etc., to close on 800 missions in the British Isles, to a value of £13,000; and to foreign missions, notably those under the care of the Fathers of Mill Hill, to a sum amounting to nearly £4000.

The centre for all England is the Convent of Perpetual Adoration, Nightingale Square, Balham, London, founded by Bishop Butt in 1890. It gives grants to missions in dioceses where the Association is not established, or completes the grants of local associations, while carrying on at the same time its special work for the foreign missions.

What, then, is the chief idea of the Association. It is to further the worship and adoration of the Blessed Sacrament; to atone for the outrages committed against it; to help poor churches at home and in foreign missions, by providing all necessities for the worthy celebration of Holy Mass. Its aim may be summed up in three words—adore, atone, adorn.

On being enrolled, the associates (who may be of either sex) bind themselves to spend one hour every month before the Blessed Sacrament. This hour need not be done all at once. Wherever the Association is canonically established, the associates, once a month, after a short business meeting, attend Exposition of the Blessed Sacrament, at which a sermon is usually given on the aims of the Association.

By work as well as by prayer the Association strives to attain its end. The associate gives an annual subscription to the work. Once a week those of its members who are able to devote themselves actively to the work, meet to make up vestments or altar linen, and take back work to their homes.

The spiritual advantages are, in the words of Cardinal Vaughan, "extraordinary both in numbers and importance." Seven plenary indulgences can be gained in the month on feasts and days at choice, besides numerous lesser indulgences.

On the *need* of this work one cannot feel too deeply or

speak too earnestly. It is practically mission work in which, though the workers remain at home, in spirit they are afar, helping in the spread of the Church throughout the land and in foreign parts, following Our Lord in spirit and ministering to His wants in those humble places in which He allows himself to dwell.

We are glad, no doubt, at times to hear of a mission being opened here or there. But at what a cost it has been done, few know save those on whom the burden rests. Their struggles are known to us of this Association from the letters and appeals we receive. Whether they are struggling to start and keep alive a mission in big towns amidst poverty, or in country districts amidst bigotry and with a small and scattered flock, or far away from home and country in heathen lands, these pioneers of the Church deserve every help we can give to make their lives less desolate, and their little chapels more worthy of the service of God.

It is a work for womanhood—a work of charity which begins at home, but does not end there—a charity which remembers that England is still a missionary country, where the vast mass of the population is either indifferent to the Catholic faith, or opposed to it by centuries of misrepresentation.

It startles us to find that one English diocese of seven counties has but 73 missions; that eleven Welsh counties have only 43 missions between them—and of these, two counties have only 1 mission each, and three have only 2 missions each.

To take some instances. Just outside this diocese of Leeds there is a mission where the priest, after giving Holy Communion at his own church, has to cycle 12 miles to say Mass at a smaller church, and then cycle back 12 miles to say a second Mass.

One famous English town of over 80,000 inhabitants has but one church.

To go abroad into mission lands in the teeming populations of the East, think of a city like Bombay with over 1,000,000 inhabitants, and yet only 8000 Catholics, notwithstanding years of devoted missionary effort.

In China, according to Father Wolferstan's *Catholic Church in China*, there are only 1,000,000 Catholics out of a population of more than 400,000,000.

Truly the harvest is great, and yet hardly greater anywhere else than at our very doors.

There are some practical matters, shall we say difficulties, in the work, which would well repay discussion. A closer union of the various associations, without interfering with individuality and independence of action, to revive those that have fallen away, without interfering with those that are active and vigorous. Again, the burning question of quality as against quantity; appeals for help seem unlimited, resources are unhappily only too limited. Is it better to give a set of the five colours—five vestments of fair material, or say to give the three more important colours in good material, and leave the purple and green to some future time? In the matter of chalices, ciboria, and candlesticks, are we to deal at home or abroad? Some complain that foreign firms do not give good value or articles made according to our English ideas: others say that English firms are dear, and that one must buy in the cheapest market.

But time will not allow me to say more. I have merely given an outline of the work, its needs, its difficulties, and its importance in the spread of the Church.

The present work, then, comes before you under the continuous and ever-increasing favour of the Holy See. Successive popes have so added to its spiritual favours that to-day it is among the richest in indulgences of any of the works of the Church. The interest of our present Holy Father was shown in a most marked way when he associated his jubilee with the work for poor churches.

In thanking the associates throughout the world for the work they had done for his jubilee, he said:—

“It is our earnest wish that bishops would encourage the spread of these Associations, and that all the members should grow daily in zeal for their blessed work, and should keep in close union with the central Association, since having a special devotion to the Sacrament of Love and Union, they ought also to be bound to one another, and to the Vicar of Jesus Christ,

by a special bond of charity, and thus become a living model of Catholic Unity." It is spread throughout the world. In the able address in the beginning of this year by Monsignor Laurenti, the director of the Roman Arch-Association, he shows how, not only throughout Europe, but also in Egypt, Syria, Mongolia, America—North and South—bishops, priests, and people are at one in welcoming and encouraging the work of the Association. The claims on the Association ever increase as the Church in England extends, and as the field of foreign missionary effort widens.

We who possess and value the Christian revelation and the help of the Catholic Church, will not fail to help others to attain the treasure of Faith, be they at home or in foreign lands. We shall have our reward in helping others to go forth, for the work of the Association is a truly missionary work.

THE ASSOCIATION OF THE LADIES OF CHARITY

By LADY EDMUND TALBOT.

St Vincent of Paul founded the Association of Ladies of Charity in a very humble way in the small village of Chatillon, on the Feast of the Immaculate Conception 1617.

At the beginning of the seventeenth century, France, once so rich and prosperous, was distracted by heresy and civil war: society was selfish and corrupt, the clergy worldly and indifferent to the condition of the poor, pauperism abounded, and many people lived on the verge of starvation. What in these days we call lay help as a factor in the Church was in those days unknown. The spiritual works of mercy were not in vogue among the laity: the corporal works of mercy meant that the well-to-do gave casually to beggars, and that these doles were considered as extraordinary acts of charity. Then followed the time when democracy was to lift its head and assert itself, demanding its share in public life. In order to tame this spirit of unrest and make it listen to reason, it was necessary to appeal to all that is good, brave, and generous in human nature. The existing social evils could only be redressed

and society saved by the return of both rich and poor to Christian principles. It was St Vincent of Paul who was called by God to initiate great reforms in society and great reforms within the ranks of the Church militant. He founded three great armies of charity: his Missionary Priests, his Sisters of Charity, and lastly, though *first* in point of *time*, he founded his Association of Ladies of Charity.

St Vincent realised the inadequacy of existing forces to meet and overcome the powers of evil; he saw among all classes women of good-will, and he asked himself why should not these women sanctify their own souls by helping in a great work of regeneration? The faith which made him devote himself to the service of the poor made him desire to see everyone imbued with the same sentiments. Accordingly he instilled this view into everyone, because, against all sin and failings he saw no more certain remedy than personal and courageous service of the poor.

St Vincent is not a pioneer of a feminist movement; his desire was not to bring women forward in order that they should assert themselves. On the contrary, he turned to them *first* because they are capable of great generosity and self-sacrifice, combined with tenderness and devotedness, and in the domain of charity they hold the field.

In his appeal to women, St Vincent was not disappointed. Crowned heads, princesses, women of the upper, middle, and working classes rallied to his call and worked under his banner, and do so to this day. The Queen of Poland, the Duchesse d'Aiguillon, Madame Fouquet, Madame de Gondi, the Marquise d'Harcourt, Mdlle Le Gras, the first Sister of Charity, and a host of others, many of them young, wealthy, and beautiful, lived lives of heroic charity, and attained to great heights of sanctity under St Vincent's rule and guidance. In those days the Association of Ladies of Charity dealt with every kind of human suffering, from the care of the foundling and orphan to that of poverty-stricken old age, from the instruction of children to the care of the insane; but St Vincent led his Ladies of Charity one step higher, for he taught them that to guard, purify, and sanctify the immortal soul, bringing it back to Him from whence it came, to see under the rags of the

poor the person of our Lord Jesus Christ, was the aim and end of Christian charity; and in this spirit and to this end he directed his Ladies of Charity to work.

The Association flourished till it was swept away by the French Revolution, but Mgr. Affre and the Vincentian Fathers revived it in 1840, and it has continued ever since. It has spread all over the world, even to the Foreign missionary countries. There are now 57,000 Ladies of Charity, 48,000 of whom are working out of France; 30,000 of these undertook to look after the works of the Sisters of Charity in Mexico, when the Mexican Government turned the Sisters out of that country.

Essential Features.—The essential features of St Vincent's Association are summed up in the rule he gave to his Ladies of Charity. He says: "The Association or Confraternity of the Ladies of Charity is formed for the sanctification of their own souls, that they may honour our Lord Jesus Christ and His Holy Mother in the person of the Poor. The Association shall be called the Association of Charity, and its members the Servants of the Poor, or Ladies of Charity; their patron shall be Our Lord, who so loved the poor." He gives the Ladies of Charity as their models the holy women who followed Our Lord. He points out that the *end* of all their work is to be of *spiritual* assistance to the poor, and that the corporal works of mercy are the appointed means towards that end. In the instructions which he gave to the Ladies of Charity, he urged them to live interior lives as the only means of persevering in the arduous works they were to undertake, and he held them from undertaking too much, so as to leave time for prayer and meditation; he also encouraged the Ladies of Charity to make yearly retreats. In speaking to his *priests*, he tells them to establish the Association wherever it is possible, to instruct the ladies in the virtues of humility and charity and on their obligations to the poor, and to inculcate in them a spirit of zeal for souls and perseverance in good works.

While advocating this spiritual foundation, St Vincent was not vague or unpractical; on the contrary, he thought want of method and order a very great evil, and he was determined that

his Association of Ladies of Charity should have as perfect an organisation as possible.

He laid down that no Association was to be established without the permission of the Ordinary of the Diocese, and that the Ladies of Charity were to work under the parish priest. He established a Central Council, to which local Councils should be affiliated, and he held monthly meetings; he desired that the Director-General and the local directors should be Vincentian Fathers; he constantly called all the Ladies of Charity together in General Assemblies. There were to be Presidents, Vice-Presidents, Secretaries, Treasurers, Active Members and Honorary Members; those who could not work he asked to collect funds and poor clothes, and to pray for the success of the work; he also looked into all the accounts himself. He desired the Ladies of Charity to work with the Sisters of Charity, because directed by the Vincentian Fathers and working in union with the Sisters made for efficiency and strength, and maintained the spirit he advocated in work for the poor.

The Association is rich in Plenary and Partial Indulgences, granted by Popes Urban VIII., Innocent XII., Benedict XIV., Gregory XVI., Pius IX., Leo XIII., to all its members, honorary and active, provided that it is canonically erected and affiliated to the Centre in Paris. Every Lady of Charity is given a diploma when she is received and a crucifix indulgenced for the hour of death for herself and also for anyone whose deathbed she may attend.

Our own Day.—And now to come to our own day: what are our circumstances? We live in a material age. Faith is growing cold, and we often ask ourselves: Is the world becoming more pagan, or at least less Christian? The seventeenth century, in which St Vincent lived, no doubt differed vastly from our own, but the problems undergoing study and solution were in a great measure the same. This twentieth century is a time of great philanthropic effort. It seeks by dispensing money and personal service to remedy evils which have been created by the absence of practical Christianity, and no doubt this highly organised philanthropy is good as far as it goes, in that it makes for and often secures the material well-being and

betterment of mankind, but it cannot do the work or achieve the results of *Christianity*. The Christianity of Christ alone can raise the human race, because, Christian charity recognises in all its schemes of social reform that God, and the Grace of God, come in as a potent factor, and therefore it realises that souls cannot be saved by purely philanthropic effort.

This is precisely what St Vincent of Paul emphasises in the rule he gave to the Ladies of Charity, and it is in this spirit that he desired them to work. This spirit is all the more appropriate to our own day, because it counteracts the temptation to lean too much on organisation alone, and it points out the wide difference between philanthropy and charity.

We realise this difference when we consider all that is being done, and rightly done, for the *material* welfare of the youth of this country to-day by Government, education authorities, and other agencies. Never before has the rising generation been so well cared for: school children are not only taught, there are organisations to feed, clothe, and amuse them; they can be sent to the country almost free of cost to the parent. When they leave school there are polytechnics, night and technical schools, and systems of scholarships. The education and local authorities vie with each other for the improvement of child-life. Every right-minded person approves of this, and no one is more alive to the extreme importance of taking the fullest advantage of this national movement, no one appreciates the boons offered to our children more than the Catholic body. This has received public recognition. But there is a danger in these advantages if we do not personally look after our Catholic children when they have left school, because these educational facilities often become baits to draw them into non-Catholic atmospheres; hence the necessity of clubs, guilds, brigades, etc., as a means of retaining a Catholic influence over the young when thrown on their own resources. It is well known that a large percentage of children leaving school drift away from the Church, Mass, and the Sacraments; for many years past the laity have been urged by the bishops and clergy to come forward and help to check this leakage. It is this work—preventing leakage—that the Ladies of Charity are making efforts to do to-day in their settlements, clubs,

and classes. It is a work requiring patience, tact, courage, and perseverance, for it means keeping religion well to the front and at the same time keeping up to date. All the educational advantages offered by the local authorities work in admirably with our Catholic clubs, but they are a distinct danger without them. For example, we have had cases of girls attending polytechnics who have given up the practise of their religious duties where there has been no Catholic club to hold them.

In London we co-operate with the County Council; they send us certificated teachers free of cost; our clubs are often held in the Council's Halls; they give us grants for our dinners for under-fed children; 97,111 meals were given in our settlements last winter. We are in touch with the country holiday funds, which enable us to send away hundreds of women, girls, and children each summer. The Children's Happy Evenings Association provides us with halls and games for the poorest children. On our Care Committees we work with the school managers and local authority; but while we encourage the children and parents to take all that is offered from an *educational* point of view, we realise that Catholic clubs are essential from the point of view of *religion*.

Another important part of our work is that of the retreats for the poor, which are given in the Convent of the Nuns of the Cenacle. These retreats are fed by the clubs, mothers' meetings, and children's classes, and they are much appreciated by all who attend them. The number of persons who went to the retreats last year was 767.

The association has had its share of criticism—no good work seems to flourish without that luxury. It is said that the Ladies of Charity are not up to date, that they are unbusiness-like, and the rest. It is quite true that we do not look on work among the poor from the charity organisation point of view, though we do co-operate with that body; it is also true that we attach more importance to the work *itself* than to the machinery by which that work is set in motion; we do not find that the success of our work depends on, or can be measured by the multiplication of committees. The enthusiasts for organisation, who really believe that the world can be set to

rights by Acts of Parliament, boards, councils, and meetings, often lose sight of the object for which a committee exists; they ignore the fact that too much organisation is as bad as no organisation at all, that red tape often paralyses individual effort, and that the best work is done unfettered by resolutions and amendments. St Vincent's organisation is very simple, but it is wide and elastic; it suits the work which is carried on in settlements and clubs, where the Ladies of Charity are dealing with hundreds of women, girls, and children, and where they must necessarily have more or less a free hand. Moreover, the fruits of its labour have been most consoling, both in the material and spiritual order.

The Association exists in Manchester, Liverpool, Oldham, Sheffield, Birmingham, London, and other places. When Cardinal Vaughan established it in Manchester, he was confronted by the Leakage Question, and his idea was that as women helped the apostles in the early Church, they might help bishop and clergy to prevent children and young girls from drifting from the Faith. The Ladies of Charity began work in Salford in 1887; they worked with the Sisters of Charity, and are now, I believe, doing excellent work in eleven parishes.

The Cardinal did not establish the Association in Westminster without much prayer and much thought; he felt that if laywomen were going to work for souls, they should be united under a simple rule such as St Vincent of Paul's, lest they should be carried away by the philanthropic movement of the day. He felt that this would give a more permanent character to the works, that it would bring the ladies into close touch with the Vincentian Fathers and especially with the Sisters of Charity. It was said that when the Cardinal died all the work would die with him; well, the Cardinal has been dead for seven years and the work shows no symptoms of decay, or even of decline as yet. The present Archbishop has given it every encouragement and blessed it in every way. The Ladies of Charity work under the Vincentian Fathers and with the Sisters of Charity; so even if, which is not likely, all the members of the Association die in one year, or if they all struck work on one given day, the organisation would probably be

carried on by the Sisters themselves, and the Settlements would become more intimately their own work. In England we are but a handful of Ladies of Charity, we are like a little regiment doing outpost duty, working in the trenches; but we are part of a great army, 56,000 strong, fighting silently all over the world. If we remain loyal to St Vincent's spirit, if we are faithful to his rule, we are sanctifying our own souls, we are fighting for a glorious cause, for the one thing that really matters—the Salvation of Souls.

LADIES OF CHARITY

By MISS ANITA COOGAN.

We have all listened with the greatest pleasure to Lady Talbot's most interesting paper on the work of the Association of the Ladies of Charity, and we must all feel gratified to think that such an excellent Association as that of the Ladies of Charity should exist to band Catholic women together, to direct and control that most thoroughly Catholic work of charity, visiting and assisting our sick poor. One thing that must strike us as strange is, that there are not centres of this Association to be found in all parts of England. One reason I venture to give for this defect is, that Catholic women as a body are very shy. We are always quite willing to let somebody else do the work, so long as we ourselves are not asked to be responsible, or to come forward in any way whatever. Another reason is that we have so many calls on our purse to support the numerous Catholic charities that exist, that we are afraid to join an Association that requires constant visiting of the poor; we feel we could not help them as we should like to do, and consequently we hold aloof altogether. Now this is a great mistake, we ought all to help, and we ought, moreover, to realise that we can all help. In Manchester the Association was first established by Bishop Vaughan in 1887. One of the most useful works undertaken at the request of Bishop Vaughan was looking after workhouse girls, seeing that they were entered as Catholics and sent to

Catholic Homes. The necessity then was much greater than it is now. A better feeling prevails to-day amongst our bodies in insisting that children should be brought up in the faith of their parents. This in some measure is due to the zeal, energy, and care of the Ladies appointed in looking after these girls. Another very important work has been visiting the hospitals, more especially the workhouse hospitals, where so many of our poor unfortunate girls find themselves betrayed, friendless, and forsaken. If these girls are helped and assisted when first they come there, much can be done to save them from destruction. The necessity for Catholic ladies to visit the workhouse hospitals is very great indeed. One great advantage to be derived from Catholics visiting public institutions is that they come in contact with the non-Catholic visitor. Friendly relations are established which help to remove prejudices of one kind or another, and often help each other in many ways. In addition to the primary work of the Association, *i.e.*, visiting the sick and poor in their homes, giving instructions to Catholics and non-Catholics, bringing to the Sacraments, giving practical relief where necessary, some of the members are devoting a portion of their time to helping organisations not entirely Catholic, such as the Prisoner's Aid Society, the Police Aid Clothing Association, and the Manchester City League of Help. Catholic women discharged from the Langho Inebriates Reformatory are met at the station on their return to Manchester, and helped to make a fresh start in life. The Association of the Ladies of Charity in Manchester has been the training ground for all, or nearly all, social workers.

CATHOLICS AND PENAL REFORM

By the Rev. JOHN COONEY, Wandsworth Catholic Prisoners' Aid Society.

Penal reform is opening a wide field to Catholic zeal and enterprise. It has brought in a new way of dealing with what is comprehensively called crime, a policy of remedial treatment by humane and reasonable means. That policy appears in a

series of measures and proposals designed to save youthful persons from becoming criminals; in a new code of prison discipline directed to the reformation of prisoners; and in certain provision for those who, leaving prison, are willing to amend. It is altering the relations between the State and the public offender. It is steadily imparting to criminal law and administration a tendency to put more trust in moral and spiritual forces. The State is, in fact, taking up with the ideals of fraternal correction which inspired the old penal discipline of the Church, and while calling to its aid all the modern resources of mental and medical science, is going still more to rely on the offices of charity and religion. As Catholics, we have special reason to welcome these reforms. Their source, though distant, is the Catholic penal system which John Howard found in eighteenth century Belgium, and transmitted as the ideal of all future prison reform. That system, before its destruction by the Emperor Joseph II., exhibited all the features that distinguish the "sweeping innovations," which have lately so startled the English public. We may well answer cheerfully the summons that now calls us to a foremost position in this new campaign of an old and never-ending war.

The advance guard of this campaign will be the officials and volunteers in that great work of the future, the prevention of crime by the protection and redemption of youth. To those who have been following attentively the recent drift in Government policy, the Home Secretary's announcement of his resolve to half-empty the prisons will have caused no surprise. The infection of prison life is such a source of corruption that any reasonable substitute for it will be a gain to the community. The abolition of imprisonment for fines, as for debt, has doubtless this among other ends in view; but still more to that purpose are the provisions of the Children's Act and the Probation of Offenders Act, which not only exclude children from prison, but lay down a system of moral correction, supervision, and training that cannot be enforced without such voluntary co-operation as charitable agencies and religious bodies can supply. There are magistrates who sit in special courts for children, always desirous of conferring with someone

interested in the child's welfare. There are probation sentences, which discharge the boy or girl conditionally to the supervision of a probation officer, preferably of the same faith. There are Remand Homes, which we should visit, and homes of our own, though too few, for boys and girls in need of such assistance. A wider range has been given to the work of reformatories and industrial schools; while the Borstal system of detention in training homes has been quietly raising a further barrier between the youth and the prison. By these means, said an optimist last year, it is expected that ultimately few, if any, offenders will succeed in making their way to prison under the age of twenty. The Home Secretary has bettered that prediction. According to his statement in the House of Commons last week, the Borstal system will be applicable next year to all juvenile offenders from sixteen to twenty-one, and the gates of our prisons will be closed against that whole class.

This measure of reform may well be called great, not only for the extent of the change it brings about, but for the noble confidence it breathes in the resources of human nature. It may well claim the support of every spiritual agency whose purpose is in the same plane; and admittedly without that support it cannot count on much success. How far we shall be able, pursuing our higher aim, to contribute to that success and to share it, is one of the most important questions now confronting the Catholic body in England.

We may take it that the proportion of our co-religionists in these institutions will not be lower than in the prisons, where it is about a fifth. In view of this probability, and of the unique importance of the work, much will be expected of us. "No grander opportunity," says the Report of the Prison Commissioners, "for home missionary work can be found anywhere on this earth." In prison, after all, it is difficult to get into real human relations with those we visit. The Borstal Institutions will be very different. There we shall be asked to come among the inmates, not as superior officers, but as true pastors and as friends, not (*per impossibile*) with perfunctory blessings and maimed rites, but with those resources of pastoral influence which the Church is able to bring to a great task.

We shall find, not hardened criminals, but certainly difficult youths, who, whatever their strange qualities, are still our charge, and who, after all, are not despaired of by the State. There, will be conveniently gathered the lads from our own institutions, the defective, the wayward, the "high-spirited," upon whom so much of our valuable work has already been spent. The fruit of that work may be saved, character built up, habits of faith and piety formed during that critical year or two of life to which are due so many of our losses. It is an unprecedented opportunity; but what close and constant work! There will be Mass and the Sacraments, preaching and catechising, friendly intercourse with the boys at work and at games, the keeping up of correspondence and kind relations afterwards—these requirements imply the possession of special gifts by the priest and his helpers. On the other hand, they imply the provision of abundant facilities for bringing these gifts and resources into play. Clearly, if these Catholic youths are to be scattered among the numerous institutions which will presently spring up, and if they can be seen by a priest but rarely and hurriedly, they will tend more than ever to break away from the only moral authority they know. The moment has come when an endeavour should be made (and I think it would not be unsuccessful) to secure for the Catholics separate accommodation and the full influence of their faith. Let us ask Government for a Borstal Institution of our own, and Heaven for another Dom Bosco.

The second line of this great forward movement will be the men and women of the prison service who are applying day by day, with intelligence and success, the principles which are now transforming the prison life of this country. The prevailing idea some years ago was that the infliction of pain was the right method of correcting crime. To punish and deter must always remain an end of any rational scheme of prison management; and it has too long been given first place; but the divine virtue of pity has now taken up the word, and henceforward what will predominate in our penal discipline is the purpose of reformation. To heal and strengthen is the desire that now pervades the prison economy of this country—to turn the prisoner's thoughts outwards and upwards, to give

him back his manhood and his soul. With proper food, good reading and advice, civility from his keepers, encouragement by rewards for good conduct, with interesting occupation and hopes for the future, he has every inducement to resume his religion and mend his ways. His solitude is relieved by hours of association which, if a doubtful boon, is, at any rate, an acknowledgment of his individuality and of his place in the world of men. But chief among the provisions for his regeneration are the facilities for influence accorded to his Church. Five priests are now fully commissioned chaplains, free of restriction in all that pertains to the exercise of their pastoral office. The visiting priests at local prisons may expect with some confidence that they also will soon be given suitably furnished chapels with charge of the reading books, supervision of education, and first place in the duty of helping and directing on discharge the members of their flock. Meantime, improved surroundings favour their ministrations. Everything suggests repentance, reformation, and hope; and in the consolation he brings to the misused and the heart-broken, as well as in the happiness of giving sense and grace to hundreds of poor, foolish fellows, the prison priest is rewarded. There are clergy and laity who would hasten to his assistance if they knew in how many ways it is now possible to support these truly apostolic labours; how welcome would be the offer of an occasional sermon or an interesting lecture; how a fine voice or a good choir would uplift the sad hearts of these unhappy creatures; above all, how valuable would be the services of a visitor and a committee, who would help the released prisoner back to normal life.

For the rearguard of our new crusade will be the Aid Societies, wherein all you may march who are out for high adventure. There you will meet Beelzebub and seven other devils, and all the powers of evil that harass little man. You will learn that of the general prison population of the country one-fourth returns to prison, and that of convicts three-fourths are convicted again. This is one problem for the Aid Societies. That their effectiveness in reducing these appalling figures has not been greater is due to no want of zeal or industry or of generosity. They lay out £25,000 a year; they find employ-

ment every year for 8000 persons; they give material help in many forms to vast numbers, a considerable proportion of whom have been helped again and again and yet return to prison. They have their share, and there is reason to believe it is a large share, in the significant fact that after all about three-fourths of those discharged from prison every year do not come back. "In my opinion," says the Lord Chief Justice, "there is nothing that conduces more to the reclamation of prisoners than the operation of the Discharged Prisoners' Aid Societies." But unquestionably better results will be secured when these societies come to recognise more fully that what they exist for is reclamation, not the giving of general relief to undeserving persons. Ex-prisoners as such are no objects for special solicitude; a criminal who comes out in a criminal frame of mind has no rights against the State nor claims upon benevolence. The regulations promised by Mr Churchill will eventually bring all prisoners' aid into line with the main purpose of our new prison system of which it is now part; and its specific object will be to preserve the personal and moral improvement obtained during imprisonment; to help a man at any cost to keep his good resolve.

How far that lofty purpose can be brought to bear upon the assistance and after-care of Catholic discharged prisoners is now a question for our grave consideration. Hitherto such cases have come to these official societies. Except in the few instances where the priest is a member of the committee, and has organised a supplementary charity of his own, the help awarded is material and summary. The applicant is voted boots, clothing, tools, or stock; perhaps he is handed over to the agent or to a kind policeman; and he disappears. Both the "individual study" and the "human touch," described as essential to the success of such work, must be wanting. For usually the priest is not in direct touch with the official prison charity. In these matters the chaplain is by his position chief adviser. Candidates for relief are selected by him from the ranks of his own flock, and he will receive the application of a Catholic prisoner desiring assistance; but necessarily as an awkward exception. Indeed, at Holloway the official society quite reasonably refused to take up such cases at all, and in

future the same perfectly proper course may be expected of all societies which are organised on Church of England lines, with a view to sustaining the reformation affected during imprisonment under religious influence and supervision. By the new scheme for the relief of convicts, continuity of pastoral care will be secured by passing Catholic prisoners chiefly through the Catholic society, and non-Catholics through other societies, so that the individual study and the human touch may be obtained in every case, and the newly-discharged prisoner may find himself upheld by the sympathy and confidence of his own people, not less than by their material aid. For the only help that can be legitimately extended to such a man should contemplate his moral and spiritual needs, and should have for object the support and preservation of the resolutions which religion had already suggested. Such help should come out of the same source as his conversion. It should be a grace and ministration of his Church, a pledge of brotherhood and welcome home, of forgiveness on earth as well as in heaven. I venture to suggest that the time has come for committees to be formed in connection with all the prisons to aid the priest in his pastoral care for discharged prisoners, and to supply the special aid and supervision requisite for their welfare.

Who can doubt the value of this continuous shepherding which will reach from the prison, through Catholic agencies outside to the reinstatement of the man or woman in social and industrial life? What can excuse the absence of such a provision when other religious bodies are lining up for a great new effort to save their weaker brethren? There are 5000 Catholics in English prisons to-day. Hardly a prison but contains some. They are our responsibility; they ought to be our burden. Catholics able and willing to undertake this duty are not rare; they might well be admitted to the privilege of practising a work of mercy dear to the Heart of Christ, and of upholding the honour and traditions of their Church in this muster of the moral forces of the nation,



[Resonant, Photo, Leeds,

GROUP OF BISHOPS ATTENDING THE CONGRESS.

A PAPER ON THE WORK OF THE ASSOCIATION FOR THE CARE OF CATHOLIC CRIPPLED CHILDREN IN LONDON

By DR ALICE VOWE JOHNSON, F.R.C.S.

This Association, though it has grown rapidly, as all things grow which meet a real need, is still in its infancy, and we shall welcome any suggestions and criticisms which may help us better to shape our methods for their end.

It may be accepted that a great want always produces, from the depth of its need, the effort and remedy required, but often it is not until the necessity and demand are urgent and crying, that help and healing come. The love of creatures, weak, small, and suffering, and the wish to help them, must have existed in all Christian hearts since the days when Christ called the little ones to Him, and stretched forth His hand to heal the lame, the blind, the halt, and bade the evil depart from those sick in mind. Yet the special need of systematic care of children, crippled physically or mentally, is undoubtedly a modern necessity, following on the fact that by modern science many are being kept alive who would, in more primitive times, most assuredly have died at an early age. The last quarter of a century has been productive of much effort for the benefit of children—legislative, educational, and charitable. There has been a widespread awakening to the fact that the careful fostering and training of its child-life is of extreme value and importance to the strength of a nation.

With the better and more enlightened provision for the normal child has come, quite naturally, the appreciation and comprehension of the needs of children who are *not* normal; the *physically defective* and the *mentally deficient*—two classes of children which are, in the poorer districts of our larger towns, steadily on the increase. To meet the needs of the physically defective, special hospitals, special nursing and training homes, special schools, and many charitable societies have arisen. The mentally deficient, too, have special homes and schools, and there are homes and colonies for epileptic

children, and various charitable associations for the help of the feeble-minded. All these admirably fulfil their purpose. Yet—for little Catholic cripples—something more was not only desirable but of vital necessity, namely, an organisation which would protect their Faith and promote their religious education.

It was to meet this most urgent need that in February 1908, the Association for the Care of Catholic Crippled Children was called into existence. There was a certainty to those possessing practical knowledge of work among the invalid and cripple children of the London poor, that a serious leakage from the Church was going on, due in part to the benevolent and philanthropic activity of non-Catholic societies, and the absence of any Catholic organisation for the help and protection of such children. The experience of one such worker who, for upwards of twenty years, had been the only Catholic on the executive committee of an influential unsectarian charity for aiding invalid and cripple children, was that the Catholic cases, generally speaking, were the poorest, the most neglected, the hardest to get help for, and the least looked after. The difficulty of dealing with these cases satisfactorily, in a Catholic sense, was enormously increased by the fact that a few years back, there were extremely few Catholic nursing or convalescent homes to which such children could be sent, and the existing ones were, in some instances, almost twice as expensive in the weekly cost of a child, as the best of the non-Catholic homes. Small wonder, therefore, if a charity dealing with suffering children with a view of curing or relieving their little bodies, should consider the Catholic cases only from the standpoint of physical well-being. To remedy in some degree, if possible, the evil of Catholic children being sent for long periods to Protestant homes, an appeal was made to two of the existing Catholic homes to take cases, specially recommended, on reduced terms, and this met with kind and generous response. Efforts, too, were made to get more Catholic homes started, and this likewise, in two notable instances, was successful. It was, however, increasingly felt that what was really needed on behalf of Catholic crippled children could not adequately be met by isolated, individual effort.

In the meantime a new need had arisen for the children of the Catholic poor, by the establishment of the County Council Special Schools, and the medical inspection of children in all schools. The result of the latter is, that all children found in Catholic elementary schools who are mentally deficient or of backward and slow mental development, and all cripples and children suffering from heart or lung disease or general delicacy, are drafted by the educational authorities into special schools.

There are now six types of these special schools under the London County Council. The first Physically Defective School in London was opened at the Passmore Edwards Institute in 1899. The children were brought in ambulances from a wide area. At present there are thirty-four such schools, covering of course an immensely larger area, each one still having a wide, although, as new schools are opened, ever-narrowing circle of its own.

The history of the schools for the mentally deficient shows a similar rapid expansion. Of these there are now eighty-nine. They tap a wider district than the normal schools, some of the children coming in public conveyances, with or without guides, the fares being paid. There are six day schools for the blind and seven for the deaf, and these again are fed on a different system. The area they draw upon is quite undefined. They admit, besides the children who live in the neighbourhood, and besides those sufficiently near to be brought by guides in public conveyances, children from distant parts of London and the suburbs, who are boarded out with foster-parents in the districts.

The two remaining types of these specially classified schools are the *Open-air* and the *Trade* Schools. Of these there are at present very few; but, such as they are, they present the same conditions and raise the same issues for us Catholics as the rest.

The position of these schools in the educational controversy corresponds to that occupied by the "single school" in country districts, which seems to constitute the real "impasse" of the educational struggle. Like the country schools, they tap large areas with disproportionately small and scattered attendances,

and the number of Catholics in each is quite insufficient to warrant any hopes for the formation of separate schools for these classes of Catholic children. The exceptional cost of such schools, which is unavoidable, renders the prospect still more hopeless. It seems probable, therefore, that separate Catholic schools of this kind will never be practicable, unless indeed the American plan were adopted, where special classes for these children are held in each normal school. On the face of it, this plan offers many economical advantages, but if it was ever contemplated by our educationalists, it must have been abandoned, and the plan adopted appears—apart from the financial standpoint—to be likely to prove more efficient. In all these schools the children are admirably taught and looked after in every way, excepting—from a Catholic point of view—as regards religious atmosphere and training. It is this want that our Association sets itself to meet, as far as it is possible. No sooner, therefore, had the new organisation come into being, than it was realised that a large and important piece of work lay ready for it, in the schools for the defective, which alone would have been ample justification for its existence.

The Association for the Care of Catholic Crippled Children has *two distinct aims*, and deals with *two different kinds* of crippled children.

The *primary* aim is a *spiritual* one. We seek to safeguard the child's heritage of Faith, by endeavouring to provide for every poor Catholic deformed, invalided, or feeble-minded child, anywhere within the London area, a Catholic friend, who will visit it, will make sure it is baptised, instructed in the Catechism and prepared for the Sacraments, goes to Mass when possible, and possesses a prayer-book and a rosary.

The *secondary* aim is one of *bodily* help. We try to ensure that everything possible is being done for the physical improvement of the children under our care, such as hospital treatment, surgical appliances, and treatment in convalescent and nursing homes; also teaching and training in such occupations and trades as are fitted to their mental or physical condition, and which may help them to become self-supporting later in life. This part of our work can best be done in co-operation with other societies who benefit crippled children, and whose work

we in no way wish to supplant or overlap, but only to supplement and supervise where our Catholic children are concerned.

The *two classes of crippled children* included in our work are:—

1. The *physically defective*: children suffering from any deformity or serious malady—all the forms of tuberculosis, lung and heart disease—the blind and the deaf.
2. The *mentally deficient*; and this term includes backward and dull children, all those who fall below the normal standard of intelligence, and the morally defective. Moral deficiency is usually associated with mental deficiency.

It had not originally been intended to include the feeble-minded in the scheme of the Association, but at the preliminary meeting convened to discuss the plan and nominate a committee, this point was pressed by an expert, and it was unanimously resolved to include mentally deficient children. It has since become very clear that the work would have been incomplete had it left them out.

The early recognition and special treatment of the mentally deficient is of an importance beyond dispute. There are few things more cruelly useless than the co-education of normal and mentally defective children. The defective absorb nothing from the normal system of education, and keenly feeling their inferiority they become depressed, and deteriorate. The normal children too suffer from contact with the deficient, and resent their presence. The teacher has the double burden of two standards and two methods, with inevitably poor results. It is not sufficiently recognised that the feeble-minded always remain feeble-minded; and although these children are often capable of improving with proper treatment and teaching, and though they may be taught to be self-supporting, they can never be taught real self-control, and should have constant supervision. When a mentally defective child has attended a special school, and is turned out at the age of sixteen, unless provision is made for it in some suitable residential institution or colony, it speedily forgets all it has previously learnt, and through absence of self-control and lack of organised supervision, becomes a danger to itself and to the community, and

very likely ends in an inebriate reformatory or rescue home, or even in a jail. The enormous increase in our mentally defective population points to the vital necessity for early segregation. As there are three mentally defective boys to every one mentally defective girl, and the increase of the race is capable of being affected numerically more by boys than by girls, it is obviously just as necessary to segregate the boys as the girls. Many more mentally deficient now arrive at maturity than formerly; it is imperative, therefore, that their maturity should be safeguarded by segregation, not only for their own sake, but for the sake of the race. The mentally deficient are not only safer, but happier, in a colony, and may become almost, if not entirely self-supporting. For us, the consoling thing in dealing with mentally deficient children is, that once they are taught their religion, they take delight in it, and it may become a real factor in their sad lives. Until, however, they have been trained to acquire knowledge, they cannot even be taught the elements of religion. Teaching them the Catechism and the simplest prayers is more often than not, a task requiring the greatest patience and perseverance, but nevertheless well worth doing, for the results may often be deeper and greater than are apparent. A pious Anglican worker among the feeble-minded once said to an inquiring Catholic, "*We try to teach them to pray, and we can always pray with them and for them.*" The beautiful Brittany legend is recalled, which Swinburne has made into a poem, of the idiot's grave, where the lilies grew unsown—Our Lady's lilies—reminding the people of his constant prayer, the only one he knew: "*Ave Maria.*"

In the early care of these unfortunate children, as well as in any plan for their segregation later, this Association will always endeavour to take its part, and to justify in so doing the inclusion in their work, the help of those crippled in mind.

The Association has been organised on simple lines. The work is carried out—

1. By a small governing Committee, which meets monthly.
2. By Representatives, Catholic men and women appointed by the Committee to organise the work in districts, and be

responsible for the carrying out of the decisions of the Committee.

For purposes of organisation the dioceses of Westminster and Southwark have been subdivided into districts, each district consisting of a group of Catholic parishes. The Representatives should know and be in touch with the parish priests, and with the Catholic teachers and school managers. It is found to be an immense advantage to the work, for the Representatives to be managers of special schools in their districts, as it is becoming increasingly difficult for "outsiders" to have frequent access to these schools, and to obtain information concerning children in them. It is also desirable for the Representatives to belong to the local committees of non-Catholic societies which look after the physical welfare of sick and crippled children, for they are then in a position to advise and suggest as to the treatment of Catholic children, and to help with funds when necessary.

The work of a Representative is very responsible, and should be deeply interesting to all who have the welfare of children at heart.

3. By Visitors, of whom it is sought to have at least one in every Catholic parish, and as many more as are required, to befriend and watch over every afflicted Catholic child.

The Visitors should be the intimate and trusted friends of the children, seeing them frequently and regularly, and missing no opportunity of bringing spiritual blessings and physical aid within their reach. It is the Visitors who go to the home of the children attending special schools to teach them, out of school hours, their Catechism and prayers, prepare them for the Sacraments, and by word and example help them to love and reverence their Faith.

Visitors are responsible to their Representatives, and report to them ; and Representatives are, in their turn, responsible to the Committee, and report to it on the work of their districts.

The Committee issues careful instructions to Representatives and Visitors for their guidance, but without making many hard and fast rules. Stress is laid on the desirability of being in close touch with the parish priests, and a recommendation against the giving of doles is emphasised, for it is desirable that nothing

should be done which might tend to pauperise, or lessen self-respect and parental responsibility. Parents are required to contribute what they can afford, when any payment has to be made for the child.

The Association has no general fund and no subscription list. The workers are all voluntary, and there is no paid staff. The administrative expenses are met privately. Help is asked for individual cases, and all gifts from charitable donors are expended directly and entirely for the benefit of the children. We have a book, our *Book of Friends*, which contains the names of all those who, moved by the needs of our suffering Catholic children, have it in their power to give effect to their sympathy when called upon to do so. These kind "friends," by their prompt and generous gifts of money, enable us to save, perhaps the life, often the Faith, to restore to health and to help train, many of these afflicted little ones. The *Book of Friends* should be a golden link between the rich and the poor, between those who can give and those who sorely need, and the means of bringing health and joy to many a Catholic crippled child.

For us effectually to carry out the complete realisation of our scheme, many more workers are wanted, both as Representatives and Visitors. London is a very large place to cover with a network of voluntary charitable workers. Yet this is what we want, what we ask for, and what we hope to achieve in time. In common with most charitable undertakings, we not only find it hard to collect enough visitors for the work, but sometimes hard to inspire those we have with the realisation that conscientious regularity and persistence can alone accomplish the end in view. The dearth of trained Catholic workers, possessing practical experience and knowledge of the modern methods of work amongst the poor in large towns, is acutely felt in an undertaking such as ours.

Although there are now more Catholic homes for crippled children than there were a few years ago, the provision for them is still very inadequate; and as long as this continues, there will always be a danger of their being placed in Protestant institutions. We want more nursing, convalescent, and training homes for our London Catholic crippled girls and boys, in the country and at the seaside; also boarding-out

centres where delicate and ailing children may have the benefit of a prolonged stay in good air, within reach of a Catholic church and under local Catholic supervision. The influence of our Association may of itself be able to stir up energies and encourage enterprise in this direction.

When, unavoidably, a Catholic child has been sent to a Protestant home, and when no equivalent Catholic home exists to which it could be transferred, the nearest Catholic priest is written to and asked to visit the child, or have it visited and spiritually cared for. It is often due to the ignorance and indifference of parents, and the tempting prospect of possible pecuniary advantages, that Catholic children are thus sent away. It is one of our tasks to advise and influence the parents of our children, and make them realise their religious obligations. The relative importance of things spiritual and temporal is not always readily apparent to them. One of our most devoted workers had been trying to teach a little hunchbacked boy the existence and value of his immortal soul. At the end of the lesson she asked him, "Now, Tommy, tell me what is the most precious thing you possess?" "Me boots!" said Tommy, without a moment's hesitation. He had just been given a new pair. So it is with many of these poor people, the tangible things that "boots" stand for, loom large on their horizon.

Enough has now been said to show that the need which called forth this Association was a very real need, that there is a great work for it to do in the present, and many and various paths for its expansion and development in the future.

The Archbishop of Westminster and the Bishop of Southwark, from the beginning, gave their cordial approval and support to the efforts being made on behalf of the Catholic crippled children of London, and have continued to evince their interest in the spread and progress of the work both north and south of the Thames.

Owing to the difficulties experienced in tracing children as Catholics once in the special schools, a circular letter was issued to all correspondents of Catholic elementary schools in London (eighty-five in number), asking them to forward to our honorary secretary the names and addresses of all children about to be transferred, by reason of mental or bodily

defects, to special schools. By this means we hope to hear of the children needing our supervision, at the earliest possible moment, and without loss of time to arrange for them to be visited and befriended.

An encouraging part of the work of the past year was a vacation class for feeble-minded children arranged by one of our Representatives. The class met during the summer holidays on five days a week, from 10.30 to 2.30, and was under the charge of a trained teacher. The children were taught the Catechism, and prayers by heart. Part of the time was given to play, knitting, and doll-dressing. The children were given a luncheon of milk and bread and jam, and were very happy. The room was lent by the parish priest, and all expenses were met by the kindness and generosity of our Representative. When it is remembered how dreary a time the holidays often are for these poor children, this seems so excellent a plan, and with such possibilities for good, that it is earnestly hoped the example will be followed in other districts during future summer holidays.

We have spoken of the twofold aim of the work, but it can be clearly seen that the objects are really inseparable. For are we not taught by Him who understands to the uttermost the soul's greatest need, that the earthly things—the sorrows and sufferings, the very hungers and thirsts—are also to have our pity and help; the greater pity will inevitably inspire the less, and we who set ourselves to go among these children to establish in their hearts the certainty of His presence, must, remembering His life here on earth, strive to ease the pain, lighten the burden, and cheer the outlook for them. Though so deformed in body and clouded in mind, these poor lambs of Christ's flock are infinitely precious in His sight. For His sake we must save them, and be tireless in our devotion and never stint our labour on their behalf. We must teach these little ones of His to know and love Him. We must strive to help and strengthen them so that they may serve Him the better, in the abiding hope that none may be lost to Him in the eternal years.

MR GILBERT said:—

Your Grace, My Lord, Rev. Fathers, Ladies and Gentlemen, —I should like, as one who has some concern for educational work in London, publicly to express my appreciation of the great work which this Catholic Crippled Children's Association is carrying on in the Metropolis.

First of all I should like to point out that I do not wish anybody to assume that I necessarily agree with all that is said by the author of the paper just read. I am not at all sure that it is the best thing for mentally deficient children and physically defective children to be in the public schools, but we have to face things as they are. Under the law at present, if a child is defective the law prescribes that the child shall be placed in a special school. Well, this is the position as it appears to me. Here, all over England, we Catholics have been making tremendous struggles, as our great numbers in connection with our Catholic elementary schools show.

We have fought year in and year out for the principle that we must have a Catholic atmosphere in our elementary schools. Now what is our position in all this, what I may call modern social development? In London, for I cannot claim to speak for other parts of the country, our children are attending the general schools — the physically defective, the mentally deficient, the open-air schools and what not; and I put it to all those interested in Catholic work, whether there is not a danger, that in the near future it will be pointed out to us that if we allow our crippled children and our mentally deficient children to go to non-Catholic schools, why should we not allow all our children to go into the general schools?

If any class of children require special help it is surely the mentally and physically crippled. If those of us who are in good health, and who have the use of all our limbs and all our senses find it difficult to be good with all the help that we can get, what must be the case with those who are defective in body and mind?

If you remember, in 1908 the Catholics of London were

told that unless they were prepared to spend £150,000 to carry out improvements in their elementary schools, they would all be closed. We have faced the difficulty; we have raised the money, and not only have the requirements been carried out, but already we have opened new Catholic schools in Westminster and in the south of London. If it is possible to do work of that kind with regard to ordinary schools, why is it not possible for us to co-operate and have a school for mentally deficient and physically defective children north or south of the river?

I hope that everybody who is interested in Catholic education will come forward and do his best to support this Association, which is doing such good work for the special-school children. I might put it in this way, that this Association has saved the situation, because nobody now, or in the future, will be able to say that we have lost sight of these children, as they are traced and their spiritual and temporal interests are, as far as possible, provided for.

There is only one other very important point that I should like to impress on school managers and those working in connection with schools. We have certain rights under the Elementary Education Act—no child in an elementary school is obliged to be present at the religious instruction. It is desirable, from the point of view of the Association, that when a Catholic child has to go to a special school, his parents should be warned of the necessity of demanding this exemption from religious instruction. It will make the work of the Association easier and more effective.

I wish this Association every success, and I hope the result of the paper just read will be to inspire Catholics in our larger towns to do something to call attention to the need of such an Association.

THE INTERNATIONAL CATHOLIC SOCIETY FOR BEFRIENDING GIRLS

By MISS MARGARET POLLEN.

As the development of a society which had existed for some years for the protection of girls when travelling, the International Catholic Association of Societies for the Protection of Young Girls was founded at Fribourg, in Switzerland, in 1897. Its object was the federation of all societies concerned in the welfare of young women, for the express purpose of helping them when they are obliged to leave their homes, or to change their situations and to face the world alone. Under modern conditions of facilities for travelling, and especially in such a country as Switzerland, the junction as it were of all European lines of communication, the need of some universal and easily accessible agency of protection and direction was keenly felt. The need was so apparent that co-operation was speedily forthcoming. To-day the yellow and white badge is known and recognised on every railway station of importance in all continental countries. Agencies and homes of the Association are established in every European and thirty-one other countries all the world over. The number of centres co-operating in this great work is close upon two thousand. The number of girls helped is beyond counting. Two years after the Association was founded, Madame de Montenach, its first secretary, came to England to attend the first Congress for the Suppression of the White Slave Traffic, convened by the National Vigilance Association. While here she suggested to some friends the establishment of a branch of the International Association in this country. In spite of many difficulties this was done, and with the approval of Cardinal Vaughan, a small beginning was made at 9 John Street, Mayfair. The Dowager Duchess of Newcastle was elected president, and an influential committee was appointed. Though the work of this new branch was most thoroughly and efficiently carried out as far as was possible, its development was necessarily slow, for the work had to be undertaken as a supplementary one to the full and busy life already led by the workers of the settlement.

The National Vigilance Association, by friendly co-operation, was of invaluable help to the Society in its beginnings, and indeed continues to be of the greatest use. The English branch, however, has had from the beginning to differentiate its line of action from that of the continental centres. These, owing to the easier organisation of numbers, were able to combine rescue and kindred work with the direct work of the Association. Here this would have been found not only very difficult, and beyond the powers of the small organisation formed, but it would also have been undesirable as leading to overlapping, in view of the rescue and reformatory societies already existing. At the same time the English branch keeps its true character of member of a federation. It is in touch with all other societies bearing on the welfare of girls, non-Catholic, as well as Catholic, for to the former all non-Catholic cases are handed over. All cases are inquired into, and those requiring the help of rescue or reformatory societies are at once handed over to these organisations. It is therefore important to notice that the Catholic Society for Befriending Girls, as the English branch is now called, is directly concerned only with respectable girls requiring help.

Still more important is it to emphasise the fact that the Society in no way encourages the immigration of foreign girls. It helps those who are here; but one of its principal objects is to prevent foreigners from coming to England as they so often do, with no fixed purpose, but with an idea that prosperity is somehow to be picked up.

With these objects, then, the English branch began its work in John Street, Mayfair. But it was absolutely necessary to have, in addition to the Bureau, where girls could apply for information, some house where they could be sent for temporary shelter. The Superior of the Blessed Sacrament Convent in Brompton Square most kindly came to the rescue, offered to open a home for these girls, and to meet them on their arrival in London. This timely offer enabled the work to proceed, and in spite of the disadvantages of the work having to be done as it were piecemeal in different places, in less than seven years thousands of girls had been helped in various ways. In the meantime, the Settlement in John Street having been given

up, the Bureau was transferred to Vicarage Gate. Here both Bureau and secretary could be in more direct touch with the receiving home. In a short time no fewer than five homes for girls in business were started, in connection with the Bureau of the Society. It was soon found that the true work of the Society, that of affording temporary help to respectable girls, was developing to an extent incompatible with the work undertaken in these homes, which is more the providing of a permanent home for young women in business. The Brompton Square Convent was to be devoted to a permanent home, and the emergency cases were sent farther afield to the St George's Road Settlement, in Southwark. With all the disorganisation of these changes, it was realised that the centralisation of the work was an absolute necessity. The various homes were doing their best to help, but it was certain that with independence the work could and would develop on its own lines. It had been, as it were, living on the charity of the charitable. This was not fair to the Society itself, nor to those on whose work it trespassed.

About a year and a half ago, a determined movement was made to start the Society as an independent organisation. An Honorary Organising Secretary was appointed, the old committees were strengthened, and a temporary office was taken for a year in Vauxhall Bridge Road. The St George's Road Settlement most generously offered board and lodging to the assistant secretary for a year, and four beds available for emergency cases. Full advantage was taken of these openings. The grave financial difficulties were temporarily overcome by a charity sermon and the energy and self-sacrifice of members of the committee and their friends, who organised some entertainments so successfully as to justify the further step of taking a house and establishing secretary, Bureau, and receiving home under one roof. It seemed most desirable and advantageous for the particular work of the Society that the position of the Bureau should be very central. Since the pressing work would be more official than directly philanthropic, a small house was sought for, and has ultimately been taken in Vauxhall Bridge Road, a few minutes from Victoria Station. The year's experience of the temporary office, which was nearly opposite the present one,

had proved that the position has advantages which could not prudently be dispensed with. A much larger house, forming an ideal home, could have been had for the same rent in suburban quarters, but the immediate work and needs of the Society will be more efficiently and wisely met and carried out where the office is central and accessible. This house has just been opened. Here, in addition to the assistant secretary's rooms, is the Central Bureau for England; and here can be lodged, at a moderate charge of 8s. per week, for those who can afford it, eight girls who would otherwise be homeless. It is expressly intended that this shall be only temporary help for respectable homeless girls, so that unless exceptional circumstances warrant it, no girl may stay longer than a fortnight, by which time it is supposed that a way out of her difficulties will be found. Here too is a register of cases of servants out of work, and of every society and home likely to be of use to the various applicants.

Of all the non-Catholic societies which help the work of the Bureau, special mention should be made of two. The National Vigilance Association is most helpful in conducting necessary inquiries in doubtful cases, and in taking entire charge of others outside the scope of the societies' work. The second is the Travellers' Aid Society, to whom the Bureau applies for chaperones at railway stations, and for the protection work necessary for young girls travelling alone. The International Association Handbook is a most valuable guide to travellers, since it contains nearly two thousand addresses where help and guidance may be found, and includes forty-nine countries of the world.

The work is capable of immense developments, but it is only by enormous efforts that it is now standing, so to say, on its own legs. When I tell you that the entire income of the Society amounts to £38 per annum, and is made up of small subscriptions only, I think you will allow that the difficulties must have been great. And yet there is no debt, and the Society has taken this step forward in the sure hope that such a work only requires to be better known in order to be encouraged. It was impossible to convince those who did not know of its existence of the importance of such a work, without

ocular demonstration. Here is the work actually in hand. The house has only been opened eight weeks. Within that time 75 cases have been dealt with; the names of 67 respectable girls are on the books as out of work—many of them excellent servants; 5 homeless girls or travellers have been sheltered, and 12s. has been spent in postage, answering inquiries and making them. All that is asked is that the work should be known, and that the Bureau should be used. It is confidently expected that support will then be given, and that it should be recognised as a matter of national importance. If this, the first Catholic National Congress held in England, is a special opportunity for emphasising the fact that Catholics in this country are ready to band together for true progress, for God and country, let the smallest link not be overlooked, for though our Society is small, it is by no means insignificant. Its strength and value will be increased just in so far as it is encouraged by co-operation and help from the great Catholic body.

I have said that there is no debt on the work, and I have implied that this is due to heroic efforts on the part of certain members of the committee. This is very true; but I should like to add to that the self-sacrificing honesty of many poor girls whom the Society has befriended which has contributed in no small degree to this end. In many cases they come, ill and depressed from want of sufficient food, and the difficulty of finding work. Very often one week in the home and the good food given will make all the difference in the girl's appearance. She has a ten times better chance of work if she looks strong and cheerful. One such case is before me of a little kitchen-maid who, after recovering from a serious illness in a hospital and convalescent home, and having at last spent her tiny savings in going from place to place in her shabby clothes and with her pale face, came to the Society one day last year. After three weeks in the home she was such a different girl that no difficulty was found in placing her as general servant in a small tradesman's family. Though they paid her but three shillings a week, half-a-crown of that came to the Secretary of the Bureau with the most scrupulous regularity, until the three weeks' lodging had been paid for. This is no solitary case, and if the Society is free from debt it is also free from debtors, and

it acknowledges with deep gratitude the support and good example given by these poor girls. They, after all, are the truest and surest guarantee of future success. The Society's highest ambition is to be looked upon as a faithful friend to those who need its help, and the experience of the past proves that this ambition will with God's blessing be fulfilled.

SOCIETY FOR BEFRIENDING GIRLS

By B. AUSTICE BAKER.

Miss Pollen has told you how the Society for Befriending Girls originated, how it has grown and what it has accomplished in England, and Father Cooney has described its work on the Continent. Little remains for me to say, but I would like to point out what its future work should be, and how you can enable that work to be accomplished. You have heard that from our country places girls are daily flocking to our great cities in search of work, and not from the country only, but from Ireland, Scotland, and the Continent they come. Let me emphasise the fact that we give no encouragement to foreign girls to seek our already overcrowded labour markets, none to country girls to leave their homes; but there is a spirit of unrest amid the girls of to-day, a craving for an outlet for their pent-up energies, and there are also the stern necessities of life—the pressure of poverty, the need of work, and the impossibility of finding it at home. Be the reasons what they may, whether driven by necessity or lured by bogus advertisements, the girls come—and coming need our aid. Pressing and terrible are the dangers that await them on arrival, dangers both spiritual and material. Starvation may stare them in the face, or there may be perils worse than death. Remember these dangers are to the innocent, to those who wish to remain honest and self-respecting. Remember, too, that daily, young lives are being wrecked for want of a kindly word and helping hand. There are of course many Catholic homes in England for working girls, some under the care of nuns, some managed by seculars; but the sphere of their work is purely local, each is separated from the

other. Something more is needed, something that will bind them all together, and so enable the help they give to reach those for whom it is intended. This is the aim of the Society for Befriending Girls, to spread as a network over the world, and unite in a common bond all the agencies that exist for the girl worker. It acts centrally and it acts locally, and therein lies its strength, for in a great enterprise such as this scattered effort is of no avail. We need concerted action.

Two barriers impede the progress of the Society—ignorance and poverty—and with your help both these can be removed. First, as to ignorance: few of the girl workers know of the existence of the Society. All should know, and I would suggest that every school teacher in the land be affiliated to it, that they be given cards and badges, and asked to enrol each girl as she leaves school. Let the card be ornamental, and they will be hung up in the rooms of the poor. Let each girl pay a 1d. for her membership, and she will ever after feel that she has a right to the services of the Society. Thus all who need the Society will know of it. To you teachers I make a special appeal. I know your hands are full, perhaps overfull of work; but it has been well said that he who needs help will, if he is wise, seek it of busy people, and I know my appeal will not be in vain. One other point remains—it is our poverty. To run the Central Home and Bureau as they should be run would cost £400 a year, and our income is £38—just think of it—£38 to run the only Home the Society has in England, the only shelter for the traveller, the only centre for its work. This year £191 was raised by tableaux, and it is due to this effort that the Home was furnished and the debts of the Society paid; but such efforts cannot be often repeated, nor ought they to be necessary for the current expenses of a work such as this. Moreover, we need more homes and more affiliated provincial centres: we need that the placards of the Society should be at every railway station, and on board steamers, and at every church door. We need not only that every Catholic girl should know of the Society for Befriending Girls, but that the Society should be powerful enough to deal with the needs of all who seek its help. We believe that through you these needs will be supplied,

Perhaps you will think that I expect too much, that I am building castles in the air; but remember that the dreams of to-day are the realities of to-morrow, and I feel sure that *you* will rise from the easy to the difficult, from dreams to duty, and that what I merely talk about will, through you, become an accomplished fact. I would urge you all to become enthusiasts in this cause, for enthusiasm is the vital spark of its progress. Through the failure of success and through the success of failure the work must be carried on, and if only we are enthusiasts other souls will be kindled into a blaze, and ways and means will not be wanting. You mothers whose daughters' lives are cared for and shielded, I beg you to become subscribers and so help the friendless worker. You teachers whose unselfish lives are spent in training girls, I plead with you to enrol them in the Society for Befriending Girls, and so crown your work with success. From one and all, I beg co-operation, sympathy, and prayers.

FATHER J. COONEY, describing the work in Brussels, where in a group of self-supporting institutions, the association provides for all the social and economic needs of wage-earning girls away from home, suggested that the size and condition of Leeds would favour an equally successful development of the work there.

MISS AUSTICE BAKER suggested the enrolment of every girl leaving our elementary schools, each paying one penny for a card of membership. Teachers might carry out this scheme. Dealing directly with the financial needs of the English central home, she appealed for more subscribers, rightly describing dependence upon charity entertainments as a false financial basis.

GUILD OF OUR LADY OF RANSOM

THE MAN IN THE STREET

By REV. P. FLETCHER, M.A.

The "man in the street" is perhaps better known than any other man. Anyhow, he is more often quoted—except, perhaps, Dickens. Dickens rivals Shakespeare, and probably no other English writer, in the privilege of being quoted. We have heard of the old lady who, on reading or hearing *Hamlet* was struck by this: that the play was remarkable for the number of quotations in it. *Hamlet* is more often quoted, no doubt, than any other of Shakespeare's works; and *Oliver Twist* "takes the cake" now, if he did not at the workhouse, in the matter of quotations. His "asking for more" is one of the most firmly established proverbs now in our language, and is continually being quoted, in newspapers and in conversation. Next to him, Mr Micawber is still ever "waiting for something to turn up." But next to *Hamlet*, *Oliver Twist*, and Wilkins Micawber comes "the man in the street."

Hamlet spoke for a world which was not ours; *Oliver* for a world which was our grandfather's. The man in the street speaks for the men of our day.

I have had the privilege of rubbing shoulders with the modern man in the street for the past twenty years; longer than that, generally; but for twenty years, particularly in London and in the Provinces. The species differ. The Londoner is one thing: the Provincial is another. Both are nice (in my experience); but the Londoner is the nicer. I have to meet the London man in the street every Sunday in the summer-time; the Provincial only sometimes in the summer-time. Naturally, therefore, I know the Londoner best; and it is of him chiefly that I shall speak.

He is greatly changed in the twenty years. Why, I do not know: but he is. The first time I ever saw a Lord Mayor's

show was thirty or more years ago. I was not a Londoner then, but happened to come up to London on Lord Mayor's day, and got wedged into the crowd about the Mansion House, and was there imprisoned till after the hour of the dinner to which by Father Lord Archibald Douglas I had been invited. It was a good-humoured crowd, but a noisy one, a chaffing one, a shoving one. Comparisons are odious, and this one ought to be odious; yet probably it is not, or would not have been then. It was like an undergraduate crowd in the Sheldonian Theatre at Oxford on Commemoration Day. I speak of *then*; it may be different *now*. But *then* the Sheldonian crowd was about the most badly-behaved crowd that could be found anywhere. The London crowd seems to me to have toned down of late years. It certainly forgot itself on Mafeking Day, but excuse was granted on that occasion. I was in that crowd, and it was a memorable one. Now, I am out in the London crowd every Sunday. It is hardly due to the day that these crowds I am out in are so quiet. The man in the street is often found to be rather unpleasant than otherwise on a Sunday—the youth in the street especially. In smaller places than London, and especially in country places, he is, or used to be, quite objectionable on Sundays. He had nothing to do, and did it disagreeably. He, by a stupid Protestant want of reasoning, was not allowed to play cricket; so he loafed at corners and made himself odious to peaceable passers-by. I have known places where it was distinctly unpleasant to meet the man in the street, or, more especially, the youth in the street, on a Sunday.

Those that I meet now on Sundays in London are not like this at all. They are most pleasant to meet. Why, I cannot explain. For I am amongst them, distinctly as a Catholic priest in a cassock, a cotta, a biretta: all outlandish garments to them. I am often alone, well ahead of the procession (for I am speaking of my experience in outdoor processions) in the midst of a thick crowd, yet I am never molested, never hustled, never even commented upon audibly. The police are far behind with the procession. Is it the fear of the police that is upon the man in the street? I do not see signs of such fear. But I do believe this: that the London police, under their

present most able Chief Commissioner, who, by-the-bye, is a Catholic, have made the London crowd what it now is. At least, that is one influence. The London police are absolutely admirable in their dealing with—I may say, in their training of—the crowd.

But this is not, I am sure, the only influence. If it is not, what can be another? Board-school education? I think not. The general experience, I believe, is that board-school methods of education have tended to do away with manners, rather than to improve them. The contrast between the manners of our Catholic children, and the manners of board-school children is so marked, that it is visible to all who look; whence then this wonderful charm of the attitude, the behaviour of the London crowd in the presence of our outdoor processions of Our Blessed Lady? When we first began, the man in the street, though not hostile (with the exception of the paid Protestant agitator, who is hostile still, for it is his living) was waggish, was amused, was given to audible comments, was visible. He is not so now. Where the population is the thickest, we go through crowds which are silent, and evidently appreciative and sympathetic. This is more noticeable in the poor districts than in the well-to-do. And, generally speaking, the poor people are far better behaved than the well-fed people. But I am bound to note this: the motor-car people are very marked for their decorum. Many times we have noticed, that the riders in motor-cars, when passing our processions, show reverence to the Cross.

We have been twenty years at this outdoor work. We who are in this work have become very familiar with the man in the street, and it seems to us he is changed. He is softened. Whether it be a miracle (it looks like one to those of us who have been in the work), or whether it be due to natural causes, he is, in the presence of our religious processions, a different man from what he is in the presence of the Lord Mayor's show. At the latter he still chaffs: at ours he does not.

I do not know what his attitude is to a High Church procession. I do not expect that that impresses him in the same way or, at least, in the same degree, that ours do. I believe that the spirit in which our Catholic outdoor pro-

cessions of Our Lady are always carried out, almost passes into the man in the street and obliges him to be reverential, or at least subdued. Intense reverence on the part of those in the procession is the note always given by us, and the note is taken up. No talking is allowed, and no looking about is implied. Those in the procession make it an act of worship. It is, with us, far less a demonstration than a prayer. There is prayer and praise all through. When hymns are not being sung, rosaries are being said; and when this is not so, it is due to imperfect organisation. Reverence begets reverence. The reverence of those who are in the procession seems to infect those who look on. They catch it, and in their degree (and of course there are many degrees amongst the onlookers) they show reverence too. The most remarkable fact is that in some districts, especially the poorest, the man in the street and his wife and children and relations, do not appear to have come to look at the procession, but to go with it. They go ahead of it, or accompany it, or walk behind it. Hundreds, who cannot be Catholics, walk the whole way with us, and silently too. We constantly have three processions side by side. Ours in the street, the other two on the pavements. And, of course, Catholics are often detected in these pavement processions, for they join in the hymns and openly show that they belong to us.

I must not omit the children in the street. They are most delightful. Of course they love our processions, and do not hide their feelings. The children love them because they are something to see. The incense is a delightful novelty to them, and the window-shrines on the route attract them as the flowers attract the bees. I speak of the children who are not Catholic. The Catholic children, mostly, are in the procession, and are its most attractive feature.

I believe we owe much to the children who are in the procession. They are almost always the children of working people. Their parents may be good Catholics or indifferent Catholics; but in either case, the parents are proud and pleased to see their children walking in the procession. The influence of these children-pilgrims passes beyond their own parents. It reaches parents who are not Catholics, but who

are of the same class. The non-Catholic working man, seeing these children of his fellow working men (mere dock labourers, perhaps) so beautifully dressed (indeed, the children of the gentry could not be better dressed than the poor children of our processions) say, or think: "Well, the nuns, or the school-teachers, or the Catholics, they do look after our children, anyhow."

I do not like to throw over the supposition of a miracle, when trying to account for the changed attitude of the London crowd.

The processions organised or started by the Guild of Ransom are processions of Our Lady. They constitute a Royal Progress of the Heavenly Queen through the land. Unseen for so many generations, she is seen now, at least in image. She goes forth thus, accompanied by her faithful household. They bring of their best, and put on their best, and behave their best, in order to accompanying her somewhat worthily. The girl-children are in white, the elder maidens wear veils; the confraternities their sashes or badges; the servers wear cotta and cassock, and the clergy their vestments. The Cross leads the way, and the fragrant smoke of the censer ascends, accompanied by the rosaries and hymns of the faithful. Some result is bound to come from such processions. The return of the wanderer, here and there—a sheep to the fold here and there. But the crowd is too big to be converted at once. Has Our Lady no gift for those who are her children, though they know it not? She loves them, though they know it not. I think she has a gift, and that she has given it to them; the gift of gentleness. It seems almost a miracle that a London crowd should get such a gift. But there is every sign that it has got it. Gentleness in the presence of our religion. That is what I mean. This is a great gain. Other religions are breaking up. Our religion remains. If we can train the non-Catholic crowds, whose unit is the man in the street, to be gentle in the presence of our religion, it is a great gain.

I can quite allow that the first motive which leads the man in the street to look at our processions is curiosity and love of a show. A procession of any kind, from a circus to a king's

funeral, is attractive, and the man in the street will see it if he can. But when a Catholic procession passes through a parish year after year for twenty years, the novelty wears off. Still, the crowds come to see, or better still, come to walk. It is quite evident that they like our processions, and like them in quite a different way from their liking for a circus or a military display. What is in their minds we cannot say. One thought which animates them is, I believe, "fair-play all round." If the Salvation Army, why not the Catholics? Again, Procession Day in Wapping, for instance, is the Catholics' day. Let them have it: why shouldn't they? Again, the procession is beautiful to look at. There is no sight in London quite like it. It seems to speak of better things than the rest of the sights of London do. Purity, innocence, reverence: these are things which even the man in the street acknowledges to be lovely. And these are in our processions.

It remains that we have evidence that the twenty years' outdoor work has done good; therefore, let us keep on with it, and develop it, and spread it. We have developed it lately in London, by going out a second time, namely, at night, just with the Cross and a choir, and visiting all the window-shrines which are lighted up; and singing hymns as we go along, and here and there a few words to the crowd. We have no police with us in these night processions, nor do we need them. The people are their own police.

This outdoor work is the principal feature of our Guild's work. It is most interesting, and I believe important. It is undertaken for the cause of God, Our Lady, and the Catholic Faith. May God say to us in His own Divine Words: *Intende: Prospere procede: et Regna.*

MISSIONS TO NON-CATHOLICS

By JOHN H. FILMER.

Missions to non-Catholics, though the name expresses an idea new to many in this country, are a very old institution in the Catholic Church. For the first was preached on the Day of Pentecost by the Prince of the Apostles, when three thousand

converts were made, and they continued for centuries to be part of the normal work of the Church; moreover, they have never died out, seeing that in some land or other the Church is always employed in teaching and converting those who are outside her pale.

Consequently, it is only the conditions under which they are given and the particular methods employed that change with the times, and render missions to non-Catholics interesting in England to-day. In principle they are simply one way of obeying Our Lord's command to "teach all nations"; an endeavour to reach those of our own nation who have never known, or have been brought up in hatred of, "those things" Christ commanded His Apostles to teach.

But in method they are comparatively new in England. Simply a new way of doing that which the Church in England never ceased doing—not even in the days of the great Apostasy; for while our forefathers were enduring fines, imprisonments, confiscations, torture, and death, the Church was all the time receiving new members into her fold, as witness the great number of converts who are reigning in heaven among the English Martyrs for the Faith.

From the times of martyrdom we come through those of suppression, proscription, sufferance, toleration, to the liberty of to-day. With the liberty of to-day has largely disappeared the great wall of prejudice which once made an impassable barrier between Catholic and non-Catholic. From whatever cause the removal of any part of that barrier comes, we must be thankful for it, even though it may be merely the outcome of the growing indifference to any religion at all. For my part, I think it may be attributed to many causes: the intercession of our martyrs in heaven; the labours of the great apostles, which have never been wanting in England since the Reformation; the able lecturers on our platforms and in our parks; and last but not least, I must add, the earnest prayers of the Ransomers for the last twenty-three years.

All these have made it possible for us in these latter days to approach our non-Catholic countrymen, and for them to approach us, in a manner differing from that of the lecture hall or the park rostrum.

A mission suggests something essentially religious, and in that lies the special difference between Mr Drummond's side of ransom work and my own.

Non-Catholics are invited by placards and handbills to come to a Catholic church—and when they come, as they do in numbers all over the country, they come into the atmosphere of religion—into the presence of Our Blessed Lord Himself—they take part in a service of prayer and hymns, and each night Benediction is given. Thus the air of argument which clings to a lecture hall is done away with, and those at all religiously minded are lifted up, by the hymns and prayers, but above all by the Blessed Sacrament, to a level higher than mere controversy. Many who perhaps “came to scoff, remain to pray.”

As far as possible, controversy is avoided; the sermons aim at being positive instruction in the Faith, couched in as simple language as possible, but always sermons appealing to the religious sense, and not merely lectures addressed to the intellect alone. Thus in a way impossible elsewhere, the souls of the hearers can be touched.

The use of the question-box each night is also most important, but a little disturbing, because it is most difficult to minimise the controversial side of things in answering the questions. For this reason the *Veni Creator* is sung, and prayers said between the questions and the sermon, to try and do away with the argumentative atmosphere the former create.

There is no doubt that the question-box is essential. For in it anyone may place any question concerning the Catholic Faith—and consequently, all pet aversions and all the historic bogies dressed up to frighten folk from the Church are brought out; and the answers given not only supply information to non-Catholics, but also enable Catholics to have an answer ready when these things are produced by their friends and acquaintances.

Of course our friends the paid Protestant agitators take advantage of the question-box, and sometimes produce reams of curious and quaint assertions, as well as false references and garbled quotations; and although these are trying to the

patience of the missionary as well as of the congregation, and though the answers probably do not convince the authors of the questions, yet they show to the earnest-minded inquirers how empty and how dishonest are the popular objections against the Church.

Each night also each person present receives a Catholic Truth Society leaflet, in order that they may have some literature to read while their minds are stirred by the mission to study the Catholic Faith. Besides, those who are so minded can buy at a stall, always provided by the door of the Church, the penny volumes of the Society about any one particular point concerning which they seek information. The publications of the Catholic Truth Society are invaluable for this purpose, and the missions not only benefit from them very largely, but have also been the means of bringing the books to the very people for whom they are intended.

The methods I have been describing to you have been borrowed chiefly from those of the Paulist Fathers in America. When I had the privilege of being Cardinal Vaughan's first recruit for this work in England, the Paulist Father, Father Doyle, very kindly sent to me in Rome various publications describing their methods. These I studied, and appropriated from them whatever seemed useful in our own conditions in England. To carry these methods out, the missionary needs great patience and deep sympathy; patience with ever-recurring false accusations and apparently dishonest quotations, and sympathy for those who know not what they do, for those in darkness, for those who are what they are purely from ignorance; otherwise his answers will sound unkind and wound, and his sermons may convince, but will rarely prepare the way for conversion.

Seven years and a half ago, Cardinal Vaughan, in his letter authorising Father Chase to start this work in England, wrote as follows:—

“We have some 300 priests zealously ministering to the needs of the flock. But outside this flock there are millions within our reach. No one can contemplate without overwhelming grief of soul the ever-increasing multitudes who profess no religion and are altogether without a shepherd.

Their spiritual condition is like that of the inhabitants of China, Japan, or Central Africa. It is probably worse, for they are descendants of forefathers who were devout Catholics, whereas the latter are not children of apostates from the truth, but of those who have never known the mysteries of faith and the truths of redemption. It is especially to these millions that I send you to preach the Gospel, and to "turn back the hearts of the children to their fathers."

I trust I have said enough to show that missions to non-Catholics are worthy to be accounted one of the many ways that are useful for carrying out the late Cardinal's mandate, and obeying the command given to the Church by Our Lord to teach all nations the Faith, and of ransoming our country from the bonds of error. As such, I ask with confidence, especially from fellow-Ransomers, for prayers for God's continued blessing on the work.

THE PLATFORM IN THE PARK

By A. J. HILTON

The legitimate position of the lay-worker in the vineyard of the Lord has been so often and so clearly defined by clerical speakers and writers, that very little apology is needed for introducing the subject of this paper. No one recognises the nature and circumference of that position more fully than they. It is the average layman himself who fails—at least in part—to realise what he may do, and what he ought to do, to widen the borders of our spiritual Israel. He is prone to think that the Sacrament of Holy Orders confers upon the recipients more than its due effect. While perhaps recognising that baptism could still be validly administered, subsequent mortal sin forgiven through perfect contrition, and marriage sacramentally contracted, even if—to suppose the impossible—the priesthood should cease to be, he not uncommonly imagines that other things—the office of preaching, for example—are (like the power to absolve, to confirm, to transubstantiate the Eucharistic elements and offer them up in Sacrifice, to administer extreme unction, and to confer the Sacrament of Order itself)

of the essence of the Sacerdotium. In other words, he is in danger of identifying jurisdiction with order, and does not see that there is much work in and for the Church that priest and layman could do in common.

Let it not be supposed that the writer, in mentioning the office of preaching as being in no way dependent on the power given by Holy Orders, is advocating a lay invasion of the pulpit. *Deus avertat!* Even the question as to whether an Association of preachers might be formed of convert clergymen, who either do not choose to enter the priesthood, or are prevented from doing so by matrimonial ties or other reasons, and whose oratorical gifts are, under existing conditions, in great measure lost to the Church in consequence, does not fall within the scope of the present paper. The special work here advocated as being entirely compatible with lay membership of the Church, is one which in no way encroaches upon the legitimate domain of the priest. It is what perhaps may fitly be described as an expansion of the catechetical instruction so admirably given by many laymen and lay-women in our churches and schools—in a word, the public *viva voce* explanation of Catholic doctrine and practice, both in lecture-halls and out-of-doors; particularly the latter.

In former times, when England was Catholic, there was of course no need for work of this kind; nor does the need exist to-day in such essentially Catholic areas as that of which Oberammergau is at present a conspicuous and interesting centre. But modern conditions in this country are—if so obviously superfluous a statement may be permitted—altogether different. It is not enough for the Catholic layman to know what the Church requires him to believe. It is requisite, often for the very preservation of his own belief, that he also be able to defend her teaching against attacks made upon it by the inimically-disposed, in office, and workshop, and factory, where he is, so to speak, an oasis in the midst of a desert of scepticism and misbelief. In these days of a cheap press and an ever-growing profusion of inexpensive books and other publications, there is no excuse for his failing to acquire all the knowledge that is necessary in this matter. Thanks to such works as *Catholic Belief* and *Tactics of Infidels*, and to the many excellent

pamphlets issued by the Catholic Truth Society, he can so far qualify as not only to meet successfully the unsolicited objections of work-mates or office colleagues, but also, it may be, to identify himself with such voluntary efforts as those undertaken by the Correspondence Guild for Inquirers, by the Watch Tower Department of the Guild of Ransom, and by the occupants of the Ransom lecture platform.

Each of these means of imparting information to non-Catholics is undeniably effective in its own special way, and seed is thus sown which the priest afterwards waters, and to which God gives the increase. The earnest Catholic layman who addresses an audience in a public park or elsewhere, cannot but make a favourable impression upon the average non-Catholic listener by his very earnestness, particularly if he be clear in exposition and eloquent of tongue. The writer's knowledge in this respect is confined to the metropolis, but doubtless what is true of London is equally true of the country as a whole—of course, with the notable exception of Liverpool. On the other hand, the Catholic defence letters that find their way into local newspapers, as well as into more important organs, have perhaps a greater influence than even earnestness and eloquence produce. *Verba volant, scripta manent*. And lastly, the private letter, read by only one instead of by many, but entailing as much time and thought in its production as a letter intended for publication entails, is calculated to affect the recipient, by reason of its personal and private character, more directly and permanently than the published communication affects any one individual among the hundreds or thousands who read it. Moreover, both public addresses and newspaper letters lead sometimes to private correspondence.

But it is with the open-air work of the lay apostolate that this paper is chiefly concerned. There can be no question as to its utility and success, and doubtless it would be still further effective if shared by the clergy, or, better still, conducted by them entirely; for their educational training would ensure the satisfactory performance of such work to an extent which can scarcely be attained by the layman. It is not suggested that a profound knowledge of St Thomas's *Summa*, or an intimate acquaintance with the moral theology of St Alphonsus, or a

mind steeped in peripatetic philosophy, is in any way essential when dealing with the kind of audience that usually gathers round the Catholic evidence platform. If it were, it is greatly to be feared that the average lay lecturer would often find himself in difficulties. Fortunately, the non-Catholic heckler rarely, if ever, introduces such subjects as the Old Testament Theophanies, for instance, or the precise distinction between Probabilism and Probabiliorism; in all likelihood he never even saw the words, and the ideas they express are more entirely absent from his mind than from that of the ordinary lay Catholic. He contents himself with objecting such common-places of Protestant polemics as the alleged incompatibility of moral defect with inerrant teaching, or the fable of her holiness Pope Joan; and if the Catholic lay lecturer cannot make short work of such invertebrate objections as those, the sooner he vacates the platform and more satisfactorily qualifies himself to occupy it, the better for all concerned.

Even, however, in giving a plain, ordinary exposition of Catholic faith and practice, suited to an intelligent but untrained audience, the priest obviously is more competent than the layman. It may fairly be asked, therefore, why the open-air propaganda is left entirely to the latter. The Anglican clergyman and the Free Church minister are by no means backward in taking advantage of the opportunities presented by the forum of the park. It has been said that the priest might not be well received. This may be so; but neither was the layman well received at the beginning. And even where the priest is concerned, it is much to be doubted whether his appearance would evoke hostility nowadays. The writer, curiously enough, on more than one occasion has himself been thought to be a cleric. Possibly this was due to the fact of his being frock-coated and clean-shaven, and wearing what, to a myoptic subject, might have appeared to be a Roman collar. Once, even, an interested and interesting couple debated the momentous question as to whether he was a professional actor or a Jesuit in disguise! Needless to say, he can plead guilty to neither indictment. However, on none of the occasions referred to was any hostility manifested towards him, a circumstance which seems to suggest that the genuine priest would be

equally immune. Still, for the present, the layman is in possession, and with the layman we must deal.

Let it be said at once that the open-air platform work of the Guild of Ransom is being carried on by only a small, though efficient, band of speakers. They ought, indeed, to be far more numerous. The fields are white unto harvest, but the labourers are few; and the main object of this paper is to stimulate interest in the work and to secure recruits. There is no lack of material. There must be among the Catholics of England quite as great a proportion of orators as in any other body—perhaps a greater, considering that so many of them are associated racially with the Sister Isle, the ancient home of eloquence; and while in no way deprecating an active and intelligent interest in social, economic, and political questions, the writer cannot help but think that many a Catholic young man, who is well to the fore in secular debating societies or on the public non-religious platform, would be of still greater use in the world if he applied some of his spare time and of his talents to the propagation of Catholic truth, instead of devoting all to the advocacy of Free Trade or Protection, and such like matters, the true inwardness of which no man knoweth.

He should be warned, however, against rushing in to do the work suggested, without due preparation and a knowledge of what is requisite in the handling of a non-Catholic audience, if any good is to be achieved. Episcopal sanction should in the first place be obtained, and that, of course, would be dependant on the candidate being certified, by some competent and responsible authority, as a capable and sufficiently well-informed lecturer. The irresponsible freelance is, not infrequently, more of a hindrance than a help to the Catholic cause. When on the platform, the speaker should confine himself strictly to the subject he has taken in hand for the occasion, and with which he should have thoroughly familiarised himself. It is often prejudicial to the due effect of a lecture, to allow oneself to be diverted from its theme by irrelevant objections or questions, even though they be dealt with satisfactorily. Sympathy and tact, again, are essential. Not the slightest good can be done by wounding the susceptibilities of others, either through indulging in offensive personalities—to

do which, by way of retort to annoying interruptions, there is often a very strong temptation indeed—or through holding their tenets up to ridicule. It would be a great mistake, for example, to liken Protestantism, as the writer has heard done, to a German sausage—continental in its origin, and weird and wonderful in its mysteriousness. Such analogies tend to defeat the very object the lecturer has—or should have—in view. They may titillate the risibilities of his Catholic auditors, and afford him the poor satisfaction of having raised a laugh; but the Protestant, very naturally, resents them. The religion thus humorously derided may be as dear to him, in its measure, as our own faith is to us, and such derision does not encourage him to listen patiently, and perhaps even sympathetically, to an exposition of Catholic Truth.

Of course, good-natured repartee, or any other form of ready wit that is not offensively caustic, is desirable rather than otherwise. The writer recalls that once, when he was lecturing in a North London park, a decidedly assertive member of the opposition persisted in punctuating the address with a demand for texts of Scripture. This at last became so intolerable that the chairman temporarily took the lecturer's place. "Ladies and gentlemen," said he, with a twinkle of the eye, "our friend who is so desirous to be supplied with texts shall have what he wants. Two, I think, will be sufficient. There is one which tells us that Judas Iscariot went and hanged himself, and there is another which says, '*Go thou and do likewise*!'" It was not, perhaps, an entirely original application of the texts thus cited, but it was effectual. Everybody laughed at the obviously good-humoured admonition, and the interrupter was silent during the remainder of the address. Such a method of dealing with a fractious opponent is manifestly preferable to hurling at him the Johnsonian dictum, "I can give you arguments, but I cannot give you brains to understand them," which is far better suited to the political platform than to the Catholic; and even there it is not guaranteed to make converts.

The main object of the Catholic lay lecturer should be defence, not attack. He can do infinitely more good in demonstrating the Church's infallibility than by tearing Luther's

character to shreds. Of course, there are times when the explanation of Catholic truth involves necessarily an unpromising exposure of Protestant error; but even then the tone of contemptuous criticism should be excluded. The *Tu quoque* argument, it need scarcely be said, is, in its right place, effective. When an objector urges, for instance, that common-sense—which seems often to be a synonym for inexactitude of thought—tells us that transubstantiation must be a figment, because Alexander VI. was scarcely a saint, it is just as well to remind him that, if such were the case, every distinctive Protestant doctrine would inevitably go by the board, on account of the moral delinquencies of more than one hierarch of the “Reformation”; and it might be added that dwellers in glass houses ought not to be throwers of stones, as those at whom they are aimed are apt to betray an inconvenient propensity to retort with brickbats.

A more or less inimical audience should be dealt with on the principle that “a soft answer turneth away wrath.” A reminder that “Fair-play is a jewel,” and a reference to the ever-verdant *Audi alteram partem*, will often work wonders. On the historic Sunday of the interdicted procession of the Blessed Sacrament, which was to have been so gloriously befitting a climax to London’s Eucharistic Congress, one of the Ransom official speakers rushed off, when all was over, to Hyde Park, which is the most important theatre of the Guild’s open-air lecture activities. He found the platform already in the occupation of a freelance, who, by an injudicious condemnation of Mr Asquith’s embargo, had succeeded in thoroughly incensing the Protestant section of the crowd. The official speaker induced the offending wight to give place to him, and then himself “faced the music.” At first he could barely secure a hearing, but very soon he had things all his own way. Disclaiming any intention to criticise the action of the Prime Minister, he reminded his Protestant auditors that they were English folk, and therefore lovers of justice, and declared, in the words of one of the greatest Catholics that ever lived—in his day “the noblest Roman of them all”—that he himself had rather be an Englishman, as in fact he was, than belong to any other race under heaven. For an hour after that he discoursed

on the sixth chapter of St John in its relation to the *raison d'être* of the Eucharistic Congress, without evoking a single interruption or expression of dissent!

There is no pretence on the part of the writer to have treated the subject of this paper exhaustively; but he submits that enough has been said to indicate the nature and utility of the Guild of Ransom lecture work, the need there is for its extension, and the principles which make for its success; and now he leaves the matter to the consideration of those whose judgment is riper than that which he has evidenced, and whose experience is wider than his own.

PUBLIC RELIGIOUS PROCESSIONS

By LISTER DRUMMOND, K.S.G.

Twenty-five years ago if any Catholic had been told that public religious Catholic processions would in a few years become not only possible in this country but, in London at any rate, general, he would have laughed the idea to scorn.

In the eighties the only public Catholic processions were the Whitsuntide Guild processions in Preston and some other parts of Lancashire—processions which, edifying and imposing as they are, are not religious processions in the strict sense of the term—and a children's procession in Westminster, organised by the Jesuit Fathers at Horseferry Road, which partook of the nature of a religious procession, inasmuch as the children carried small statues and were accompanied by acolytes in cassock and cotta, although I think I am right in saying that the clergy did not wear anything approaching clerical dress. A somewhat similar procession was, I am informed, held by the boys at St Andrew's Institute, Barnet, but of this I am not certain. One thing I am sure of, and that is, that no properly equipped and organised public religious procession had been held in London since the so-called Reformation before 4th September 1892, when, under the auspices of the Guild of Our Lady of Ransom, a solemn procession in honour of our Blessed Lady accompanied by all the religious paraphernalia suitable thereto, left the Church of the English Martyrs, Tower Hill, and

traversed the historical thoroughfares surrounding a district hallowed to Catholics by the traditions of more than a thousand years. The scene, as Our Lady's statue accompanied by as much of the pageantry of ancient times as East-end poverty permitted, passed beneath the grey walls of the ancient fortress once the prison-house and grave of so many martyrs to the Ancient Faith, was one never to be forgotten. There were hymns of triumph on that wonderful day and there were tears of joy.

"Do you think our martyrs can see us now?" was the question put to me in a broken voice by a hard-featured, East-end working woman, as the procession paused for a brief space for prayer before the site of the scaffold that had been the stepping-stone to Heaven of Blessed John Fisher, Blessed Thomas More, and Blessed Margaret of Salisbury. "I think they can," was my reply; but I do not know if it was heard, as the "Magnificat" began and the procession moved on. Since that day, which began a new era of Catholic public religious life in London, processions have multiplied, growing each year in magnitude, devotion, and splendour. Kensal, Commercial Road, Poplar, Wapping, Hatton Garden, Lincoln's Inn, Hanwell, Willesdon, Isleworth, Canning Town, and Mile End on the north side of the Thames have each their annual public procession; while on the south, St George's, Southwark, the English Martyrs, Walworth, Bermondsey, Southwark Park, and Peckham rival the archdiocese in the completeness of these manifestations of the devotion of Catholic London to the Immaculate Mother of God. Fired by the example of London, the pilgrimages held annually at Canterbury, York, King's Lynn, St Albans, Reading, Padley Wood, Erdington, Spalding, and Hastings include in the day's devotion processions of a purely religious character, accompanied by all the ceremonial customary in Catholic countries on like occasions. And what is one of the most remarkable features of this happy state of affairs is that, with the exception of one or two attempts on the part of the more fanatical of the Protestant societies in the early days of the revival of processions to foment disorder, attempts which were promptly and effectually frustrated by the police, the religious processions have everywhere been received with the utmost courtesy, I may say cordiality and respect, by

the non-Catholic population of the districts in which they have been held. Indeed the only opposition—though opposition is too strong a word—with which we have been met had come from Catholics who had doubted—

- (1) The legality of Catholic public religious processions, and
- (2) Their expediency.

I therefore propose in this paper to deal with both these objections, prefacing any remarks with the assurance that I entirely recognise the fact that the objections are made with the very best intentions, and with the welfare of the great cause we all have so deeply at heart as the sole reason of their being advanced.

First, as to the legality of Catholic public processions. In the absence of any direct judicial decision, a decision which it is very unlikely, for reasons which I will point out later on, will ever be obtained, it is of course impossible to lay down as an established principle of law that Catholic public processions are legal. One can only point to what has been legally decided, and draw therefrom conclusions which point to certainty and leave such conclusions to common-sense, which my hearers who are not lawyers will be glad to learn is not so opposed to law as some people are apt to believe.

Now if there is one principle of law which is firmly established it is the common law right of public procession, the heritage of all the subjects of the king in this country, at all events. That right had always existed. It was disputed with regard to the Salvation Army many years ago, but triumphantly upheld by the Queen's Bench Division of the High Court of Justice in the Salvation Army cases of *Beatty v. Gillbanks*, reported in *L.R.* 9, Queen's Bench Division 308, and *McClenaghan and others v. Waters* on 17th July 1882, noted in the *Times* newspaper. In those cases it was decided that all processions, as long as they were not held for an unlawful purpose, were legal and could not be interfered with. The point is whether there is anything in a Catholic procession which deprives Catholics of this common law right of public procession enjoyed by the Salvation Army and other bodies religious, political, and social. The only vestige of authority which can be unearthed for the argument that Catholic

processions are illegal is the 26th section of the Catholic Emancipation Act of 1829, which runs as follows :—

“And be it further enacted that if any Roman Catholic ecclesiastic or any member of any of the orders, communities, or societies hereinafter mentioned [section 28 defines these as ‘Jesuits and members of other religious orders, communities, or societies of the Church of Rome bound by monastic or religious vows’] shall after the commencement of this Act exercise any of the rites or ceremonies of the Roman Catholic religion or wear the habits of his order save within the usual places of worship of the Roman Catholic religion or in private houses, such ecclesiastic or other person shall, being thereof convicted by due course of law, forfeit for every such offence the sum of £50.”

It will be seen from this section that only the Catholic clergy are affected by its provisions. The laity are entirely excluded from its scope. Hence it follows that the Catholic laity are free to walk in procession dressed in whatever ecclesiastical vestments they choose, and carrying any emblems such as crosses, statues, and banners that they please. Indeed, were it permissible for a layman to carry the Most Holy Sacrament, no question of the legality of what is popularly known as a “procession of the Host” could possibly arise. This being so, it is clear that as far as the laity are concerned, public religious processions however ornate are strictly legal. The question then arises, Does the participation of the clergy in these processions under any, and if any, what circumstances render them illegal? It will be seen that to constitute the participation of the clergy in a public procession an illegal act the ecclesiastic must either be “exercising the rites and ceremonies of the Roman Catholic religion” or be “wearing the habits of his order,” or doing both of these things. It is a well-known rule of law that the provisions of a penal statute or section of a statute must be construed strictly. Therefore to bring a Catholic ecclesiastic within the scope of the section in question with regard, first, to his presence in the procession, it would have to be shown that, in walking in it, he is strictly exercising a rite or ceremony of his Church. Suppose he were acting as the officiant in one of the prescribed processions of

the Church, for instance the Palm Sunday or the Good Friday processions, I think it might be successfully argued that if he does so in the streets he would bring himself within the section. He certainly would do so if he celebrated Mass or gave Benediction in the streets. But when not acting as an officiant he merely walks in a procession with a number of lay people in which crosses, statues, and banners are carried, but which is not a procession officially prescribed by the Church, or perhaps to put it more concisely, not a liturgical procession, I strongly doubt if any lawyer would say that his action would come within the meaning of the section. If he did, it would certainly not make the procession itself illegal.

It would make this paper incomplete if I did not allude to one other matter, which has once or twice been brought forward as evidence of the illegality of Catholic public processions. At the time the public mind was agitated by the "Papal Aggression scare" of sixty years ago, the panic-stricken Government of the day issued a Proclamation forbidding such processions as illegal, and founding the alleged illegality on the section of the Catholic Emancipation Act we are now considering. Inasmuch as a Royal Proclamation cannot frame laws but can only enjoin obedience to existing laws, the Proclamation in question was clearly *ultra vires*. The late Government seemed to have been of this opinion. In the Parliamentary report of the *Daily Chronicle* of 1st August 1899, we read:—

"Mr W. Johnston asked the Solicitor-General whether his attention had been called to an outdoor procession at Hatton Garden on Sunday, the 16th July, in honour of the 'Feast of Our Lady of Mount Carmel,' when various Roman Catholic clergymen walked in the procession, and whether in view of 10 Geo. IV., c. 7, sec. 26, which imposed a penalty on Roman Catholic ecclesiastics who take part in such processions, and also of the Proclamation against Roman Catholic processions issued on the 15th of June in the fifteenth year of the reign of the Queen, Her Majesty would be advised to renew such Proclamation in maintenance of the Law?

"The Solicitor-General said his attention had been drawn to this matter by his hon. friend.

"There was no intention of renewing the Proclamation in question."

Processions of the Most Holy Sacrament in the public streets stand in a different category, and Mr Asquith was possibly correct when he described them as of doubtful legality. They are dependent upon the presence and action of the clergy, while processions in honour of Our Lady are not. Still even *Corpus Christi* processions, unless a halt were made in a public thoroughfare to give Benediction, might be legally justified on the ground that the procession is not in itself a rite or ceremony within the meaning of the section, but only a proceeding preparatory to the exercise of the rite of Benediction in the Church from which the procession came and to which it was to return. In saying this I may add that an opinion to this effect was given to me by a very distinguished Protestant King's Counsel at the time the discussion with regard to the Congress procession was in progress. Another equally prominent Protestant lawyer, His Honour Judge Willis, seems to have had no doubt on the matter, for he is reported, in the *Westminster Gazette* of 29th September 1908, to have made the following remarks at the Baptist Union Assembly held at Bradford in that month.

The report is as follows:—

"Judge Willis delivered a noteworthy address on the Eucharistic Congress this morning, in which he said that the procession could not be regarded as a riotous assembly merely because men of distempered passions would, like a vulgar mob, assail it. In his opinion the proposed procession was as lawful as a procession of the Salvation Army or a procession of brewers' draymen. If Mr Asquith had threatened to put down the procession by force, the Archbishop of Westminster might have laughed him to scorn. No power was conferred upon Mr Asquith for dealing with the procession by the provisions of the Catholic Emancipation Act, passed in 1829. It was clear that Mr Asquith could not in any way have prevented the procession, and if the procession had taken place no one could have done anything except the Attorney-General, who might have sued any ecclesiastic who took part in the procession for a debt of £50."

The question of what constitutes the "habits of his order" hardly comes within the scope of this paper, because the dress of an ecclesiastic taking part in a religious procession cannot possibly affect the legality of the procession, as a procession, any more than the omission of a cyclist to light his lamp would affect the legality of an illuminated cycle parade in which he took part after lighting-up time. In passing, I may however point out that the term cannot mean, as some people imagine, the religious habit as it applies to all Catholic ecclesiastics, whether members of the religious orders banned by the Act or not. The words are "If any Roman Catholic ecclesiastic or any member of the orders, etc. . . . wear the habits of his order."

If these words mean anything, which is doubtful, as they were probably with the rest of the section only employed as a sop to the Protestant Cerberus threatening the passing of the Act, and never intended to be acted upon, they are intended to apply to the habits or vestments peculiar to the ecclesiastical order to which the cleric belongs. For instance the mitres of bishops, the chasubles and stoles of priests, the dalmatics and tunics of deacons and sub-deacons, etc. If this view be correct, the wearing in public by ecclesiastics of vestments which are not exclusively the habits of their order would not be within the section.

Therefore a priest in a public procession wearing cassock, cotta, and cope would be in strictly legal attire, for these vestments may be worn by laymen. I have said that it is very unlikely that any direct judicial decision will be obtained on the construction of this section. I say so, first, because in my opinion it was drawn up intentionally obscure, and never intended to be acted upon; and secondly, because by section 38 of the Act no proceeding can be taken under it without leave of the Attorney-General, leave which I do not think it rash to say will never be given. There is one other point worth considering before leaving the question of the legality of these processions.

Although in strict law no statute which has not been formally repealed can be said to be obsolete, there are numberless instances of Acts of Parliament being treated as practically obsolete. No statute affords a better example of this than the

Catholic Emancipation Act of 1829. In 1902, the Protestant Alliance endeavoured to set the sections affecting the existence of the Society of Jesus in this country in motion against the Jesuits at Farm street, in London. Summonses were applied for against three members of the Order at Marlborough Street Police Court. In refusing the application, Mr Kennedy, the magistrate, observed that "all these sections are practically obsolete," and quoted the words of the late Sir James Stephen, in his *History of the Criminal Law*—"These provisions, ever since they have been passed, have been treated absolutely as a dead letter" (*Daily Chronicle* report, January 1902). An application was thereupon made to the King's Bench Division of the High Court of Justice for a mandamus to Mr Kennedy to compel him to issue the summonses. The application was refused by the Court, consisting of the Lord Chief Justice, and Justices Darling and Channell. Mr Justice Darling, in his judgment, reported in the *Daily Telegraph*, of 29th April 1902, said: "He desired to say that he thought a magistrate might claim and might exercise a wider discretion than ordinarily in the case of proceedings under such statutes as this. Whatever may have been the reason for passing them, they were statutes which persecuted opinions and not acts. To his mind they were against the spirit and genius of the age. For example, here was a statute which said that Jesuits could not reside in this country, that a Jesuit was to be banished; and yet at the same time a Catholic school might earn a grant of public money, and, so far as he knew, a Jesuit might teach in a Catholic school and help to earn the grant."

To supplement the remarks of Mr Justice Darling, it may be pointed out that while section 26 of the Catholic Emancipation Act forbids the Catholic clergy to exercise the rites and ceremonies of their Church outside the usual places of Catholic worship, the Government pays Catholic priests to exercise them in public infirmaries, workhouses, prisons, camps, and on battlefields; and while at the recent Congress in London the Prime Minister sought to prevent the carrying of the Most Holy Sacrament through a few unfrequented streets in the neighbourhood of Westminster Cathedral, a few years before a Protestant Government permitted a Catholic priest to publicly

bless the Colours of the Irish Guards, on Horse Guards' Parade, in the presence of His Majesty King Edward VII.

I may add that the Commissioner appointed to inquire into the recent Liverpool riots expressly stated in his report that the religious procession which it was alleged gave rise to the riots was absolutely legal.

The conclusions to which, I submit, we are therefore entitled to arrive at are:—

1. That Catholic public religious processions which are purely devotional and not liturgical, such as processions in honour of Our Lady and the Saints, and pilgrimage processions, are absolutely legal.

2. That public processions of the Most Holy Sacrament are probably legal, except the Maunday Thursday, or Good Friday processions.

With respect to the expediency of these processions the matter is of course primarily one for the ecclesiastical authorities. But apart from this all-important factor there is no room for doubt that where the local conditions are favourable, the benefit of these demonstrations of faith and devotion both to Catholics and non-Catholics is incalculable.

The clergy in those districts where these processions take place can bear eloquent testimony to their value in not only increasing the fervour of Catholics practising their religion, but in bringing back to their religious duties those who have fallen away from the faith. What missions and sermons have failed to accomplish one public procession has achieved. Ears that have been deaf to the exhortations of the clergy visiting godless homes have been opened to the sound of long-forgotten hymns echoing through narrow and dismal streets. Eyes, that have passed unheeded bills announcing a mission, have been held and filled with tears as the statue of the "Refuge of Sinners" has passed upon its way. Hearts that have been hardened to countless calls to repentance have melted into contrition at the sight of the crucifix in the streets. I have often in the London processions watched their effect upon the crowd. I have seen first the look of amused indifference often accompanied by loud laughs as the procession came in sight! Then I have watched the growing interest and noticed the hush of both laughter and

conversation. And finally as the children in white and the statue of Our Lady have passed by I have seen the tears streaming down sin-stricken cheeks. I remember once, at Poplar, I think it was, being told by one of the Catholics present, that just as the procession came along a wretched woman in tawdry finery rushed out of the crowd sobbing out, "I must go. I can't face it. They must not see me," and disappeared down a dark side alley. No, there can be no question of the expediency of these processions as far as our own people are concerned. Neither can their expediency be doubted with regard to non-Catholic onlookers. I was told by one of the Franciscan Fathers at Peckham that after their first public procession no less than thirteen Protestants applied for instruction, and experiences similar to this could be met with over and over again where these processions have been held. I have myself often, when marshalling the processions, heard Protestants explaining to their children the meaning of the crucifixes, statues, and banners. "What is that, father?" "That is Jesus on the Cross." "Who is that?" "That is Jesus' Mother." "Why has She got a crown on?" "Well, because She is the Mother of Jesus. Roman Catholics think a lot of Her." Sometimes the information imparted by Protestants is hardly as accurate as it is well-intentioned.

I remember at the first pilgrimage at Hastings a puzzled group of Protestants after a prolonged discussion as to what the procession meant, came to the somewhat startling conclusion that it was a "Roman Catholic Wedding," and the Child of Mary, a young lady in a white gown and veil carrying Our Lady's banner was the bride, and the priest in the cope was the bridegroom!

At any rate no one can say that the Hastings pilgrimage had not resulted in the promotion of a spirit of inquiry! I am quite aware that there are some districts in England, happily very few, where it would be in the highest degree imprudent for Catholics to attempt religious processions. In those few places where Catholicism or Protestantism have unfortunately become identified with any political party, or where racial antagonism is deplorably rife, such processions could not fail to do more harm than good. But thanks be to God there are

thousands of towns and hundreds of districts where these evils do not exist, or if they exist, affect so small a minority as to render the chances of disorder or disedification practically nil. The majority of Protestants in this country are only Protestants owing to their complete ignorance of the faith which was the only faith of England for nearly a thousand years. To these, Catholic processions present no subject of offence. Many of them, no doubt, see little more in them than interesting shows, which appeal to the innate love of pageantry of which recent years have witnessed so remarkable a revival. But this appeal to a national instinct constitutes one of the most important elements in the use of religious processions from a missionary point of view.

St Augustine converted our Anglo-Saxon forefathers to Christianity with a procession; for it was the Canterbury procession of 596 approaching the city, carrying the picture of Our Lady, that heralded the dawn of the faith in England.

May we not, then, take courage and hope, as well as pray, that the remarkable revival in our times of a devotion that worked such miracles of grace so long ago may, by the blessing of God, and the prayers of His Blessed Mother, lead back Mary's England to the sacred feet of Him Who is the Way, the Truth, and the Life of every nation as He is of every individual soul?

THIRD ORDER OF S. FRANCIS

A PLEA FOR ORGANISED EFFORT

By FATHER CUTHBERT, O.S.F.C.

In the paper which has just been read by Father William, a plea has been made to Franciscan Tertiaries in England to undertake what is, without any doubt, an urgently needed apostolate of spiritual charity. Personally, I believe the falling away of our Catholic poor from attendance at Sunday Mass and

from the regular reception of the Sacraments to be one of the most ominous signs of the times to the religious life of this country; but I also believe that it is an evil which can be met and diminished by some such organised work as has been suggested to you. All Catholics are aware that with the neglect of Sunday Mass and of the Sacraments, faith itself gradually becomes dormant and frequently dies out altogether. What some good Catholics, however, do not realise is the extent to which the evil has grown, especially amongst Catholics of the working class and the very poor. And another truth which good Catholics do not realise is how much this evil might be prevented and remedied by some exertion on their part. I know there are some people who will object at once to any work such as is now proposed to you. They will say, What is the use of practically forcing people to Mass; Catholics know their duty, and if they will not come freely it is no good trying as it were to force them. But I think those who make this objection—and it is not an imaginary objection of my own, but one I have heard urged—I think they cannot realise the causes which lead many of our people to miss Sunday Mass. In very many cases—perhaps in the majority of cases—the causes which lead our poor or labouring Catholics to miss Mass, are the example of their acquaintances, and discouragement. Frequently, and especially with the young, it is the example of their acquaintances, who are themselves either indifferent Catholics or more frequently non-Catholics.

Most men are influenced by the example of those with whom their daily lot is cast, and if a young man's or young woman's lot is cast amongst those who have no idea of the sanctity of the Sunday, and who never think of going to Church on Sunday, it is almost a miracle if he or she continue to hold fast to the duty of attending Sunday Mass. The custom or habit of one's acquaintances easily becomes one's own law, overshadowing all other laws.

Again, there is the discouragement in regard to spiritual matters which makes religion so difficult for many of the poor. The unceasing struggle for the necessities of bodily life, or the daily battling against threatened destitution, or, worse still, the physical and moral depression of actual want—all

these things make it very difficult for the poor to keep a grip of spiritual realities and of spiritual law.

To me it seems a marvellous thing that our Catholic poor, at least in industrial centres, are as faithful as they are to their religion. The world is against them, whether in the positive hardships of their life, or in the seductive religious anarchy by which they are surrounded. But the evils to which they are exposed in this matter would be much lessened were the poor brought into actual and practical fellowship with their more fortunate fellow-Catholics: fortunate I mean in the sense that they are by God's grace good practising Catholics. Such actual fellowship would be an antidote to harmful acquaintances and surroundings; it would keep before the eyes of our people their duties as Catholics, it would encourage the discouraged and stimulate the slothful. This, then, is the justification for the work which is proposed to you.

As to the work itself—its object is to induce negligent or indifferent Catholics to attend Sunday Mass and to approach the Sacraments: its method is that of organised friendly visiting.

Perhaps I shall best describe what I may call the idea of the work by setting before you a method we have used with marked success for the last five years in the hopfields of Kent. When I first went to the hopfields six years ago, I soon realised that if the hop-pickers were to be got to Mass, they would need a more frequent personal visitation than it was in the power of the priest to make; moreover I also realised that many made good resolutions to attend Mass, but for one reason or other shirked the duty at the last moment. It occurred to me that here was scope for lay help; and fortunately the lay help was forthcoming. Some laymen, whom we spontaneously styled "scouts," and some ladies, whom not we but the Protestant villagers styled "Mass-ladies," came to our aid. They made it their chief duty to go amongst the people, to acquaint them with the fact that Mass would be said on Sundays, and to persuade them to attend. Finally, on Saturday evening and Sunday morning the scouts made a round of the farms, and gave a final word of enlightenment or encouragement as the need demanded. Now my experience is that in

the mission-stations where this Saturday and Sunday morning visiting is done, we have fully one hundred per cent. more people at Mass than in the stations where for lack of lay workers we are unable to have this visiting.

When I first went to the hopfields I was told that our Catholic poor would resent the intrusion of lay workers, and that the presence of lay workers would do more harm than good. By my experience has been just the opposite. The people not only do not resent the visits of the lay workers; they are on the contrary most grateful, and welcome the lay workers with respect and after awhile with affection. That is our experience not merely in one mission station, but in all the mission stations where we are fortunate enough to obtain lay assistance.

Septics have said that in the Hopfields Mission we must be particularly fortunate in the lay workers who help us. Perhaps we are. Undoubtedly not every one is suited for this kind of work: and if this sort of work is to be a success, it will be necessary to exercise a choice as to the men and women who are to undertake it. There are certain very necessary personal qualifications required.

The first qualification is that of *sympathy*, and by sympathy I mean not a sentimental sympathy, but an understanding sympathy—a sympathy which will enable one to understand the real difficulties of the people one visits: otherwise you will only irritate them, and do more harm than good.

Another qualification is *tact*, which will enable the visitor to say the right word at the right time, and to say nothing at all when it would be better not to speak; and to deal with each individual in the way that is best suited to him. Otherwise the visitor is apt to emulate the proverbial bull in the china-shop.

Yet another qualification is *good humour*. A visitor who cannot put a pleasant face even upon rebuffs, had better cease visiting.

Perhaps I ought to add as a fourth qualification the capacity to work intelligently under the direction of those in authority—the priest of the mission or those to whom he delegates his responsibility.

These are some of the personal qualifications—necessary if work of the kind proposed to you is to be successful.

Now it appears to me that the genius of the Third Order is to foster just these very qualifications: for sympathy, tact, cheerfulness, and willing obedience are surely marks of the Franciscan spirit; and for that reason the Third Order ought to be capable of turning out workers for the required work. If a Tertiary congregation cannot do this, then there is something wrong with that congregation.

Given the personal qualifications, there yet remains the question of organisation and method.

Now it is essential in organising a work of this kind to keep this prime principle in sight: the success of the visitors will depend upon their establishing a bond of friendship between themselves and the people they visit. It is this incalculable element of personal friendship which mostly spells success, and the lack of it which spells failure. Hence when a Tertiary congregation undertakes this work of bringing the people to Mass, it will be well to divide the parish into as many sections as can conveniently be made, and to tell off one or two of its members to each section: and as long as the visitors get on well in a particular section, leave them to that section and do not make unnecessary changes.

Generally speaking, each visitor should make a round of his section every Saturday or Sunday—and Sunday is the better day: for this reason the sections should not be larger than the visitor can manage to get round before Mass or Catechism.

Once you have appointed a visitor in whom you have confidence, and who is known to be loyal to those in authority—and no other visitor ought to be appointed—do not interfere with his method of working unnecessarily. Over-centralisation and much red-tape will only tend to damp individual zeal and to spoil good work.

A special branch of this work, which must be done by the sisters of the congregation, concerns mothers with young children. Oftentimes the mothers cannot get to Mass or Sacraments because they have no one to look after their very young children whilst they themselves are away. Sometimes, too, the mothers with large families not only cannot get free themselves, but

they are unable to get all their children ready in time for Sunday Mass. There should be sisters ready to help these mothers, and when necessary, to take charge of the children.

The visitors should take care to trace the whereabouts of poor Catholics who remove from their section, and to notify the priest of the parish to which they remove. In this way many poor Catholics will be saved to the Church.

As I have said, the council of the Tertiary congregation should not unnecessarily interfere with the visitors in their work. But there is one matter in which the council should exercise due vigilance, and that is to prevent any friction between the visitors and other parochial bodies. The council should see that the visitors keep to their own work, and do not infringe upon the sphere of work undertaken by other organisations. For example, visitors will at times find cases of want which they think might be relieved by the Society of St Vincent de Paul. The right mode of action in such a case is to bring the matter to the notice of the parish priest or the society, and then leave the matter alone, and not interfere any further. Again, the council should see that no visitor acts against the wishes of the parish priest, who after all is the head of the parish; and any visitor who persists in disobeying the priest's wishes, or in causing friction with other parochial bodies, should be superseded or removed from the work. Another point which the council should insist upon is—that no visitor when engaged in this work be allowed to give money or doles to the poor. Unless this rule is enforced, the work will become demoralised. Every priest knows that to mix up temporal bounties with a spiritual propaganda is simply disastrous.

It is to be sincerely hoped that the plea which has been made to Franciscan Tertiaries to-day will not find them unresponsive. Here is a work which sadly needs doing; a work which, if taken up zealously, will do very much to save the faith of our Catholic poor from the materialism of their surroundings; and a work so eminently suited to the special character of the Franciscan Third Order, as to make it nothing less than a duty to the Franciscan Order as a body. It is an opportunity for you to prove that the spirit of St Francis and

the first Tertiaries still animates the Third Order, and that you are not unworthy inheritors of the Franciscan name.

THE THIRD ORDER AND THE CATHOLIC LEAKAGE

By FATHER WILLIAM, O.S.F.C.

The Third Order of St Francis must, in the nature of things, always have a special interest for intelligent Catholics, no matter what their particular devotional prepossessions may happen to be. It is—taken as a whole—a unique development of their religion; it is a seven-century-old organisation which has shown as wide a catholicity in its adaptableness to every race and clime as the Church of which it is. It is the leaven wherewith the Franciscan spirit and teaching has tempered the development of Catholic Christianity in its most attractive aspects, and has helped to transfer its most effective claim upon men's acceptance from its inevitableness as a syllogism to its responsiveness to their hearts.

To the sociologist the Third Order offers the fascination of a world-wide, closely knit organisation, which has effectively reconciled those three rarely compatible qualities—unswerving fidelity to dogma, a high standard of disciplined personal piety, and social work, which for variety and effectiveness has yet to be surpassed.

It has, farther, the added interest which naturally accrues to a body from the markedly high approval of the Church, which, through a long succession of Sovereign Pontiffs, has been accorded to the Third Order with impressive unanimity. One of these, the late Pope Leo XIII., made what without exaggeration may be described as a supreme effort to revive and spread this Franciscan institution throughout the Catholic world in our own time. The great Pope, with the keen insight to modern needs with which he was so specially blessed, perceived that the main current of modern civilisation and political development was in the direction of secularism, that the tendency in all modern states is to separate more and more their civil from their religious constitution.

It must be obvious to the most superficial observer of this secularist trend of the modern state that every day of such progress makes the work of the Catholic Church, as at present equipped, more difficult of success.

The bulk of the Church, its vast majority in all ages, is its laity, and when I speak of the Church's work I wish to be understood as referring rather to the converting of its lay folk and leavening them with Christian piety, than to the numbers of religious or priestly vocations, or the manner of fostering these.

Everything in the modern world indicates that if the great lay world of mankind is to be saved for Christ, this must be done largely by men and women of the laity itself. This is what the late far-seeing Pontiff foresaw, and it was to equip the Catholic lay people for the great work devolving upon them more clearly every day of saving their brethren, that he sought to enlist the flower of the Catholic laity in the Church's great lay Order—the Third Order of St Francis.

So far, at all events, Pope Leo's efforts have not borne their full meed of fruit. This is due to various causes which it would be irrelevant to our present purpose to discuss here. We may, however, say that these causes are to be sought partly in the prejudice which still exists in many quarters against the Order, and partly in the irresponsiveness or inactivity of the Order itself in many places, but chiefly here in England.

Pope Leo called upon the Third Order to be true to its vocation and worthy of its part, by coming forth from its seclusion and meeting and helping to remedy social evils of the day. In many countries, but especially in the German-speaking countries, the Order responded in a manner worthy of its old renown. And here, so far, it has done practically nothing.

Let me say at once that the Third Franciscan Order has a twofold mission or object. Its primary and chief object is the silent sanctification of its members by prayer and the sedulous cultivation of those interior virtues which may be described as the "fruits worthy of penance." From some modern references to the Third Order one would be led to think, did they not know otherwise, that it was founded by the Seraphic Father for some one or other of the many social needs which had no existence until many centuries after he had been in his grave.

The definite social need for which it was founded is one that must always be with us—the imbuing of the masses of Christian men and women who make profession of it, with that spirit of Christian piety which manifests itself in attitude of penance and self-restraint. This is the Third Order's first work and principal concern, and the doing of it must be sought before all and these can even be considered.

In the second place, the Order exists for the purpose of helping to “restore all things in Christ”—to reform society and meet its evils as they arise by the practical application to them of the Evangelical remedies. This aspect of the Tertiary vocation has been repeatedly emphasised by successive sovereign pontiffs, but by none more unequivocally than by the late Pope, and by the present Holy Father, when he was Patriarch of Venice. But while it has never been seriously called in question, it has, here and there, from time to time, been so minimised and pushed into the background that it has often been widely overlooked, or at most, regarded as a sort of Tertiary counsel of perfection. And wherever this has come to pass it will be found that there and then the Third Order fell speedily into a condition of mediocrity. Whereas active fidelity to this aspect of its vocation has always been the fruit and measure of its fidelity to the other. This is a feature of its life and history which it is of importance for its members to bear in mind. As a matter of fact, there has never been a period in its long existence when this part of its object was not recognised, and effectively promoted by the Order as such. In its earliest days its members gave effect, in the secular lay life of the time, to the seraphic poverty and detachment from personal aggrandisement which was being preached by its founder and his friars. It was the universal practice of Tertiaries then, and was indeed regarded as a duty of their profession, to give tithes of their possessions for the support of the poor, and the making of more decent provision for divine worship; and for a Tertiary of that period to amass or to hold wealth over and above his actual needs would have been regarded very much as the apostolic Christian must have looked upon the conduct of Ananias and his wife. A little later in its life it helped by its corporate espousal of the Evangelical Counsel

of Peace, and by its consequent unanimity in standing out of the factious quarrels that were becoming the besetting sin of half of Christendom, to break the power of feudalism and lawlessness. Still later in its development it responded with such thoroughness to the preaching of the friars against the growing evil of usury, by helping in the formation of the people's banks, that the evil was practically killed wherever the Third Order found a footing. These were all social works achieved by the Order at the periods of its greatest vitality.

One of the very first Tertiary congregations whose history has been at all preserved, that of Florence, set itself to provide the city with a hospital for the sick poor, which it supported out of its own funds and by begging, and in which many of its members served in the humblest capacities. A typical Tertiary, St Margaret of Cortona, in the twelfth century organised from among the Tertiary women of that town a body of sisters whose special duty it was to assist poor women in the capacity of midwives—the first thing of its kind ever established in Christendom. St Margaret had devoted herself to this charitable work for many years before enlisting the co-operation of others. In the sixteenth century, Blessed Hippolytus Galantini, a Tertiary, organised a Confraternity of Christian Doctrine, for the purpose of instructing the poorer children of the towns in their religion. Like most great movements, this, the first confraternity of its kind, had its beginning in the unobtrusive and semi-private action of himself and a few of his Tertiary brethren in gathering together some neglected little street arabs and teaching them their Catechism.

These are a few of many similar instances in the history of the Third Order which evidence the fact that the best and truest Tertiaries in every age have recognised, as a duty imposed upon them by their Franciscan profession, the doing of some definite social work in the interests of God's Church.

In the face of this clear and significant Franciscan Tertiary teaching, how stands it with our Tertiaries here in England to-day? What are they doing to further the work of the Catholic Church here and to make its mission more fruitful and effective? The other religious organisations are all doing their allotted part in the Church's work of soul-saving in this

country, and are doing it well. The Young Men's Society is carrying on a splendid apostolate in our midst, by saving our young men to the Faith and interesting them in their Church, and imbuing them with a healthy, virile, and intelligent Catholicism. The Children of Mary Sodality is a recognised blessing in every parish. The Catholic Truth Society has done and is yet doing more efficiently every year a most useful public work for the Church. The League of the Cross is battling bravely against many difficulties in the interest of sober and happy Catholic homes. The Catholic Guardians' Society, the Catholic Prisoners' Aid Society, and the Saint Vincent de Paul Society are all doing an honourable part towards mitigating some of the saddest of the social evils that afflict our people. But where are the Tertiaries, and what are they doing? True, some of the most active workers in all of the organisations I have named are Franciscan Tertiaries, and it is also true that many, very many, of these would not be doing what they are doing were they not Tertiaries. This is a point which should not be overlooked. But the Tertiaries as Tertiaries are, it must be confessed, doing nothing in particular.

Now, notwithstanding the many and honourable papal pronouncements upon your banners, you will never win general esteem and recruits for your Order until you take your place with the other organisations which are trying to restore the Kingdom of Christ in this land, and do something definite and tangible in the way of Catholic social work. This is but saying that you will never be a force in the Catholic Church here until you walk worthy of your vocation and show yourselves mindful of the whole mission of your Order.

But perhaps you will ask, what is there that you as an Order can do which is not being done already? Oh, my Franciscan brethren, lift up your eyes and behold the fields already ripe to harvest! In every industrial centre and important town in this country are there not multitudes of them living under the very shadow of our churches who seldom or never put foot within them from the time they leave school, except possibly on the rare occasion of a mission? This has always appeared to me to be our worst sin—I mean the worst sin of our Catholic people here—the disrespect of the most

blessed Sacrament, the practical flouting of the Holy Sacrifice, and the consequent quiet, offensive contempt of God, which is implied in this attitude of so many amongst us. It alone is enough to turn aside God's blessings from our work. Apart from this, and from the sinfulness in which it involves those who are guilty of it, it has a lowering effect upon the Catholic Church here in England as a whole. It tends to foster what I may call a spirit of religious mediocrity, and to encourage the impression that Catholic goodness is in merely remaining within the Church, as it is called. Then it lowers our spiritual standards, and makes the maintenance of high and genuinely supernatural ideals well-nigh impossible. The greatest moral need of the world to-day is a more general supernatural outlook. The dividing line between humanism on the one side and the supernatural on the other is becoming more emphasised every day. Hence the more urgent is the necessity of maintaining a high spiritual standard and a keen sense of the supernatural among our people in this country. Nothing militates so strongly against our doing so as the neglect of the good things of God by so many of them.

Time after time, when giving missions in large industrial centres, I have heard priests say what a blessing it would be, if we had some sort of a sodality or organisation, whose members would look up the lapsed and lapsing Catholics with some measure of regularity, and endeavour to induce them to come to Mass and to the Sacraments. Such people in most cases only require a little encouragement. It is practically impossible for the already overworked priests to embark upon the course of visiting that is needed. It should be done principally on the Saturday afternoons and Sunday mornings, for the purpose of getting the people to Mass and the Sacraments, and on the Sunday afternoons for the purpose of getting the children to Catechism. These are precisely the times when it is impossible for the priests to be out about their parishes, as they are generally engaged in their churches at those times.

Now I suggest that in every parish in which there are Tertiaries, whether canonically established or isolated, some among them should with the approval of their parish priests undertake forthwith this needed work of visiting the negligent

Catholics of the district on Saturday afternoons and Sundays, and trying to get them, and especially their children, to Mass, the Sacraments, and Catechism. How this can best be done, will be outlined in another paper. It may be objected that the class of people whom we wish to reach and reform, would resent lay men and women meddling in their religious affairs. They, doubtless, would do so, if they regarded the Tertiary visitors simply as lay people like themselves. But once they realised that these belonged to an order, and were in some sort of sense "religious," I believe that all tendency to resentment would vanish. And to emphasise their religious character, and the exclusively religious nature of their mission, the Tertiary visitors should, I suggest, when visiting, wear a uniform Tertiary badge, which should be clearly conspicuous and unmistakably Catholic. If in addition to this, they were to be seen in church, on occasions of processions and the like, vested in their Franciscan habit, they would soon come to be looked upon as occupying a different position to ordinary lay Catholics, and their right (if I may use the word) to recall their negligent Catholic brethren to their religious duties would be readily conceded by them. Another important condition for insuring the acceptance of their mission, is that they should confine their "ministry" (if I may be allowed to call it such) entirely and strictly to the religious needs of those whom they visit. By all means let them sympathise with their temporal misfortunes, and let them (but always without promising to do so) mention special cases of poverty to those whose duty it is to help such, and, if they can, mention cases of want of work to any who can obtain work for those in need of it. But it will be fatal to their proper mission if they introduce any sort of temporal inducement, or meddle in what, in general, I may call wordly matters at all. In fact, I am asking them simply to do as we ourselves do on our visiting rounds during missions, to let the people see that they seek only the interests of God and of their souls, and once the people realise this, they will speedily come to treat the visiting Tertiaries with the respect to which their mission entitles them.

Here, then, my Tertiary Franciscan brethren, is work for you

to do. It sadly needs doing. It is characteristically Franciscan and one which I feel sure, were our Father with us to-day in the flesh, he would passionately urge us to undertake. There is no other lay religious organisation so well adapted to the work as yours.

I ask you to put your hands to it not only in the interests of God and of your brethren's souls, but also in the interests of your beloved and venerable Order. The worst fate that can befall an Order such as yours is the practice of living upon its capital, of being so satisfied with its past achievements and so preoccupied with the contemplation of them, as to neglect the undertaking of new ones. Utter extinction were surely preferable to this! The moment it becomes generally known that you have bent yourselves as a body to this much-needed work which I have suggested to you, and that you are doing it effectively—even in a few crowded Catholic centres—in that hour your Order will receive a meed of respect in, and a certain passport to, every considerable parish in the land such as a hundred encyclicals would not suffice to ensure to it.

THE ST VINCENT DE PAUL SOCIETY

Important questions with regard to the Catholic poor were discussed at the meetings held on Saturday and Monday afternoon in connection with the St Vincent de Paul Society, and the deliberations of the members will probably have a notable effect upon the work of the conferences throughout the country.

THE ST VINCENT DE PAUL SOCIETY AND HUMILITY

By MR J. A. DE MACEDO.

When our dear Society was first established it bore the name of the Society of *Charity* of St Vincent de Paul, but in after

years the word Charity was dropped, not because charity had ceased to be the chief object of the Society, but on the contrary, because it was so manifestly its exclusive practice and dominating principle, that it became unnecessary to mention what everybody knew, that St Vincent de Paul Society was a charitable society.

But it is not everybody who knows what we mean by the term Society of Charity. The charity we mean is simply and solely the love of God, and the love of our neighbour for His sake. There are many charitable societies who really come under the head of philanthropic organisations or benevolent institutions. Their charity is directed entirely to the supply of material needs, they do not care anything about spiritual needs; in fact they boast that they do not care what are the religious convictions of their patients, or whether they have any religious principles at all.

Now if the Charity of the Society of St Vincent de Paul is real Christian Charity, that is to say, founded on the love of God and the love of our neighbour, one thing is certain, and that is that Humility will be inseparably allied with it, for without sweet humility there can be no pure charity. St Augustine says: "Humility and charity are in no way separate from each other, for humility is a part of charity and charity is a part of humility." Thomas à Kempis writes: "The way to charity is through humility, for to indulge in self-elation is to go from charity." St Theresa writes: "I can neither understand nor conceive how humility exists or can exist without love, or love without humility." Many other saints might be cited who say the same thing in other words, including St Cæsarius of Arles, St Valerian, St Peter of Cluny, etc.

These two virtues being, as it were, the counterparts of each other, we should expect to find that any society devoted to a Christian charity would also be characterised by humility, and this is eminently the case with the Society of St Vincent de Paul. Our Society is humble at its origin. It is humble in its members. It is humble in its rules. It is humble in its resources. But above all it is humble in its ministrations. The humbleness of the origin of the Society of St Vincent de Paul is known to most of you. It had as it were no

founder. It sprang into existence spontaneously in Paris, in the year 1833. Eight poor students of the university met together after a lengthy debate on the value of religion, in which one of them had taken a conspicuous part as a defender of the Catholic Church, and made a most eloquent speech in its favour. One of the students suggested that a few acts on their part would speak more loudly than many eloquent words to convince their opponents, especially as the latter were constantly saying that however meritorious and beneficent the Church might have been in former ages, it was actually doing next to nothing for the benefit of modern society.

This idea of practical charity was at once adopted, as if by instinct, and the eight poor students, all under the age of twenty, banded themselves together as a brotherhood of Christian charity, and they took for their patron, St Vincent de Paul. At this time Paris was seething with atheistic and socialistic ideas. To use the words of Brother W. J. Pike in his paper on the "Birth of the Society":—"The disastrous effects of the Revolution had everywhere manifested themselves—the foundations of national prosperity and real freedom were undermined. All that was grand and noble in the ancient institutions of the land had been ruthlessly swept away. The old nobility had lost their titles, their fortunes, and many of them their lives. Some of the best families had fled the country. Trade languished, confidence was destroyed, and a general feeling of commercial insecurity was prevalent. The few clergy scattered here and there throughout the land had lost their hold upon the people; they were regarded with distrust and treated with contempt. More than a generation had been brought up without Christian instruction, and only in rare instances were the rites of the Church practised. Respect for properly constituted authority had ceased to exist in the minds of the people. The bulk of the peasantry were no longer distinguished by their peaceful and simple lives, the restraining influence of the old faith had lost its power over them: the infidels of the new school had indeed found too apt pupils. For a young man to declare himself a Catholic was courageous, to openly practise his religion was heroic."

Among the many sects flourishing at that time was one

headed by St Simon. St Simon in French is merely a surname like St John is in English, and does not indicate sanctity.

It professed to have discovered the way to reform society, and to cure all the ills humanity was suffering from. Many of its numbers were men of high intellectual power, indeed it was the outcome of intellectual pride, something like the modernism of the present day. One of the St Simonites said to Frederick Ozanam (the moving spirit in the establishment of the Society of St Vincent de Paul), "How ridiculous it is for you eight young students to think you can make an impression on the mass of misery existing in Paris alone. Why, if you were eight hundred instead of eight your personal efforts would be of little avail, whereas if our theories are adopted, not only Paris, but the whole of France, nay the whole world will be benefited, and human society placed on a proper foundation! Instead of accomplishing all these wonders the school of St Simon soon began to decline, and in a few years was reduced to impotence, and at the present day there is not a vestige of it remaining, even in France; whereas, the Society of St Vincent de Paul, from its humble beginning until this very day, has continually gone on growing, so that now it has spread itself over all the Christian nations of both hemispheres, and the eight have grown into eighty thousand.

The humbleness of its origin has been perpetuated in the humility of its members. The eight founders of the Society were young men of slender means and little influence. It is true that Frederick Ozanam was one of them, and that afterwards he became a professor of the Sorbonne University and a celebrated historian and litterateur, and one of the most doughty champions of the Catholic Faith. But at the time he took part in the formation of our Society, he was a poor student—like the others, and in their weekly collection-bag it was usually copper coins that prevailed, and it has been so ever since. Our members as a rule are drawn from the humbler classes, poor in the goods of this world, but rich in enthusiasm for Christian charity. It is true that we have among our number many men of noble birth, of great wealth, and of high influence. But these are the humblest of the humble, and although they may be rich in temporal possessions

they are poor in spirit, otherwise they would not join us, for our Society has no attractions for the proud, the ambitious, or the worldly, and this is one of the greatest safeguards of its humility. The saintly and eloquent Ozanam, when denying that he was the founder of the Society used to say that it was our Blessed Lord; and if that be so, then indeed was it founded on humility, for it was founded by the Great Master of Humility who said, "Learn of me, for I am meek and humble of heart."

If the foundation of the Society be humility and its members humble, should we not expect to find this humility reflected in its rules and practice? Let us see whether this is so. The very first rule that is observed at the meeting of one of our conferences is for all the brothers to go down on their bended knees, and offer up humble supplications to God and invoke the patronage of St Vincent de Paul. Is not this an act of humility? The proud man would not often attend conferences opened in such a way—he would most likely look upon it as self-debasing and grovelling. Indeed the proud cannot understand the humble; so far are they apart. Aristotle with his acute and subtle mind was unable to realise that there was such a thing as humility. In his work on ethics, where he reviews all the virtues of the pagans, humility is not even mentioned, and there are thousands of educated people at the present day, even in England, who look upon humility as a weakness, instead of the greatest of the virtues.

The pious reading having been gone through with humble attention, the cases come before the conference, and the president allocates to each brother the cases he shall visit, according to our rules, once a week at least. Now this obedience to the rules is another example of humility and renunciation of self-will. This bringing in of obedience as an assistant to humility is one of the great benefits of our Society. In self-imposed tasks it is very difficult to keep out the lurkings of pride or at least the promptings of vainglory. Having arrived now at the allocation of relief, the brothers have again to practise humility, the relief given is not regulated by what each one thinks he ought to have, and what he considers due to his case: he has to sink his own opinion, and

be satisfied with what is given to him. At the close of the meetings, when the collecting-bag goes round, we have again an example of humility, for it is one of the strictest rules of our Society that the collection should be in secret, so that no member shall know what the others have given. If this were otherwise, the foolish vice of vanity, if not the detestable vice of pride, would step in and considerably increased donations would be added to the funds, but much to the detriment of our humility. It is for this reason that our Society has always set its face against taking collections on a plate so as to allow each one's offerings to be seen. In our conferences there ought to be no distinctions of rank or fortune. The less opulent should not be made to blush at the smallness of their alms, nor the more wealthy tempted to take pride in the superiority of their donations—if anywhere Christian equality should be preserved, it is in the presence of charity. The rules observed at our general meetings are similar to those carried out at our conferences, and they are equally permeated with humility. There are the same opening and closing prayers, the same pious reading, the same secret collection. The same simple cordiality prevails, and when we are honoured by the presence of any of our good bishops or priests, we give them always the first place,—this is another mark of the humility of the Society of St Vincent de Paul. From its very foundation our Society has looked upon itself as entirely subservient to the Church and as its helpmate in the dispensing of charity, and never fails in strict obedience to take its wishes or mandates. This accounts for, and explains the reason for our being here to-day.

It may be asked, How can we, whose rules inculcate humility and retirement and the shunning of anything like publicity for our work: we, unknown in our earlier days to the world and seeking to remain in the same obscurity, and thinking it contrary to our rules and customs to make known to the public the alms we distributed to the poor or issue any printed report, and even hesitating to solicit contributions from anyone outside the circle of our intimate friends—how can we, whose rule it is to split ourselves up into small conferences with the express purpose of preserving our sweet simplicity, and avoiding the danger of being led into formal discourses or displays of

eloquence—how can we, with such principles, take part in a great public demonstration like the National Catholic Congress? The answer is plain, we are doing so in deference to the express wish of the Church. We are only laymen without any mission to teach or any authority to determine questions of high policy, and it is our duty to pay the utmost deference to the counsels which the ecclesiastical superiors think proper to give us. St Vincent de Paul himself wished that his disciples should not undertake any good work without having first secured the approbation, and received the benediction of their local pastor. No more can we undertake any important work within an ecclesiastical jurisdiction without consulting him who is invested with it. We will do nothing in opposition to the spiritual authority, and consider it an evil to attempt any good work contrary to his opinion.

Of course it is only while attending our sectional meetings that we are acting in our capacity as brothers of St Vincent de Paul. Apart from these we are taking part in this great Congress as Catholics to demonstrate our fidelity to the Church, and our firm determination to uphold to the utmost of our power, the glorious faith of our fathers. As no reporters will be present, we need not fear any publicity detrimental to the spirit of our rules and traditions.

Enough has been said to show the humility of its rules, as well as of its members and of its origin, and it remains now to say a few words as to the humility of its resources. Is it not a wonderful thing that a society beginning with such slender means and carried on by such humble instruments, and still continuing to be endowed with such insignificant resources, should nevertheless have continued to exist for over three-quarters of a century? And not only to exist, but to be ever increasing in numbers and extending the area of its operations? If we take England, what do we find?

Two hundred and sixty-six Conferences with 5000 active and honorary members, and the total receipts are only £10,000; and yet this is the richest country in the world. Considered as a mere human institution, the Society of St Vincent de Paul might be looked upon as next door to a failure. Though existing for seventy-seven years its total income is less than one-

hundredth part of the revenues of some of our charitable institutions. A modern multi-millionaire would think nothing of sitting down and writing a cheque equal to the amount of all the contributions ever received by our society. But what a vast difference there is between the two cases. The millionaire will have made no sacrifice in giving up a part of this superfluity, and the only labour he will have had is to write a few words on a piece of paper—whereas the contributions of the Society of St Vincent de Paul represent the sacrifices of tens of thousands of hours in the personal service of the poor—and it is this spirit of sacrifice, and this personal service and not the matter of pounds, shillings and pence, which have such great merits in the sight of the great Judge.

Even in this city the Charity Organisation Society has discovered that the relief that they give is of small avail, for the want of this personal service, and they are asking for volunteers who may be able to visit and show sympathy to the poor, so that the latter may cease to receive their relief from the hands of a paid official.

It is this visiting of the poor at their homes which is the fundamental work of our society, and it is while paying these visits that we derive the greatest spiritual benefits for ourselves, if they are only made in the proper spirit and with the proper motive; and it is in these ministrations that we have an opportunity of exercising so many virtues, but above all, the virtue of humility.

When we set out to visit the poor, we should firmly believe that we are going to visit a representative of our Lord and Saviour Jesus Christ. It is not sufficient merely to say we believe this, and to treat the poor as if we did, but we must be thoroughly convinced in our own minds of its truth. It is very hard for flesh and blood to realise this, and it is only the saints who can do so to perfection. All we can do is to imitate their example as far as our weak nature will allow us.

We should never forget our own unworthiness and imperfections. Ozanam says, writing to his friend Lallier—"It would perhaps be well to lay down the principle that humility is obligatory for associations quite as much as for individuals: you might illustrate it by the example of St Vincent de Paul,

who severely reprimanded a priest of the mission for speaking of the Society as 'Our Holy Society.'” *Servi inutiles sumus* is the testimony which those who serve God and their fellow-men should bear to themselves. The service of the poor occupies such a prominent position in Ozanam's life that it becomes of interest to know how he performed it. It was essentially a service of love. His manner towards the poor was as considerate and deferential as towards his equals. He invariably took off his hat on entering their poor abodes, greeting them with the courteous formula, “I am your servant.” He never preached to them, and after giving whatever he had to give, he would sit and chat on any subject likely to cheer or interest them. When they came to see him, they were not kept in the hall, but were shown into his study, where he would draw forward a comfortable chair and behave in every way as towards visitors whom he was glad to honour. At Christmas he always took them some little present, a book, a picture, or some trifle he knew they fancied. One New Year's Eve he was telling his wife about a poor family who had known better days, but were now reduced to such straits that they had been compelled to pawn a chest of drawers, the last remnant of their former comfort: he said he was greatly tempted to go and redeem it and send it to them as a New Year's gift. His wife, however, thought it only right to mention certain prudential considerations against his doing so. He saw the force of them, and yielded. New Year's Day was spent pleasantly in paying and receiving visits, as is the custom in Paris, but when evening came, and his little girl was showing the profusion of toys and bonbons she had received, he turned away with a sigh, and sat silent and absent. Madame Ozanam inquired anxiously if anything had occurred to distress him; he confessed that the thought of those poor people without their chest of drawers was weighing on him, and the sight of all this money spent on his child's pleasure smote him like a reproach. His wife on hearing this, entreated him to go and satisfy the promptings of his heart. Needless to say, he at once hurried out, and in a short time returned radiant with joy.

Our visits to the poor will profit little unless we start with a lively sense of our own unworthiness, that is with humility,

so that we may not be led astray with a feeling of superiority in the presence of poverty, especially when it is accompanied by manifest vice.

When the humble St Francis was asked how he could consistently with truth call himself the greatest sinner in the world, he replied, "Had God given to even the most wicked man the graces and favours He has bestowed on me, he would have been far better and more grateful. Nor do I doubt but that were God to withdraw his hand, I should do things more absurd and monstrous than all other men and be the greatest of sinners. For this reason I judge myself to be the most ungrateful of mortals."

This is the true spirit in which to visit the poor. We have a case, for instance, where a family are in great want, and we discover that the father, a labourer earning only a few shillings a week, cannot resist the temptation of calling at the public-house on his way home, and leaving there a part of his wages. Do not let us judge him too severely. If we had to undergo half the hardships he has undergone: if we had to live in a back slum, where the sun never shines, and where the only prospect from the window is a filthy midden, or at best a row of water-closets: if the air we breathed was scented with foul odours from the gully, and the only domestic music we ever heard was the mangle on washing day, is it not quite possible that we should not be satisfied with calling at the public-house on Saturdays only, but go every day of the week if we had the chance? On the other hand, if the poor labourer we are so apt to blame had our comforts, our means, and our surroundings, is it not quite probable that he would join our Society and be a much more zealous member than we are, and instead of putting sixpence in the bag every week he would put a shilling or half-a-crown, and instead of visiting only one family, perhaps he would visit three?

Having set out with the proper dispositions to visit our poor, let us not by our conduct do anything to humiliate them; and in this connection we cannot do better than listen to the words of Ozanam when speaking of the help that honours, and that which humbles those who receive it. He says: "Help is humiliating when it appeals to men from below, taking heed

of their material wants only, paying no attention but to those of the flesh, to the cry of hunger and cold, to what excites pity, to what one succours even in beasts. It humiliates where there is no reciprocity, when you give the poor man nothing but bread, or clothes, or a bundle of straw, what in fact there is no likelihood of his ever giving you in return. But it honours when it appeals to him from above, when it occupies itself with his soul, his religious and moral education, with all that emancipates him from his passions, and from a portion of his wants, with those things that make him free and may make him great. Help honours, when to the bread that nourishes it adds the visit that consoles, the advice that enlightens, the friendly shake of the hand that lifts up the sinking courage, when it treats the poor man with respect, not only as an equal, but as a superior, since he is suffering what perhaps we are incapable of suffering, since he is the messenger of God to us, sent to prove our justice and our charity and to save us by our works."

Help then becomes honourable because it may become mutual, because every man who gives a kind word, a good advice, a consolation to-day, may to-morrow stand himself in need of a kind word, an advice or a consolation; because the hand that you clasp, clasps yours in return; because that indigent family whom you love, loves you in return, and will have largely acquitted themselves towards you when the old man, the mother, the little children shall have prayed for you.

Alms so given are the retribution of services that have no salary. In our eyes the man who suffers serves God, and consequently serves society; like him who prays, he performs a ministry of expiation, a sacrifice whose merits rebound on us; and we trust less for our safety to the lightning-conductor above our house-tops than to the prayer of the poor woman and her little children who are sleeping on a truss of straw in the garret under our roofs. And let no one say that in treating poverty as a priesthood we aim at perpetuating it: the same authority which tells us that we shall always have the poor amongst us, is the same that commands us to do all we can that there may cease to be any. Those who know the road to the poor man's house, whose feet have swept the dust from his

stairs, never knock at his door without a sentiment of respect. They know that in accepting bread from their hand as he takes the light from God, the poor man honours them; they know that the theatre and every other place of amusement can be paid for, but that nothing in this world can pay for two tears of joy in the eyes of a poor mother, nor the grasp of an honest man's hand when one has enabled him to wait until he gets work. We are all of us subject, unfortunately, to movements of "brusquerie" and haughtiness towards our inferiors, but there are few men so wanting in delicacy as to speak harshly to the poor man whom they have relieved, to forget that an alms commits the donor, and closes his lips for ever to anything that might seem like a reproach to the recipient.

Let us therefore when visiting the poor do nothing to humiliate them: to humiliate is the office of pride, not of humility, and should have no place in the Society of St Vincent de Paul. Visiting the poor for the love of God will bring us many blessings in this life, and an eternal reward in the next. Every step we take, when actuated by the love of God, will be recorded accurately in the Book of Life.

Longfellow, in his "Psalm of Life," says:—

"Lives of great men all remind us
We may make our lives sublime,
And departing leave behind us
Foot-prints on the sands of time."

The "great" men in Longfellow's mind when he wrote the above, were men like Dante, Shakespeare, Napoleon, Wellington, and the like, who by their great genius have become immortal so long as the sands of time are running, but perhaps no longer.

It would be more in accordance with our society to say—

Lives of *good* men all assure us
We may make our lives sublime,
And departing find before us
Records in the book divine.

When the brother of St Vincent de Paul plods his way along the muddy streets on his visits to the poor, the foot-prints he makes which so soon will be washed away by the rain or obliterated by the passing crowd, will nevertheless be

accurately recorded in the Book of Life, and a plan of every one of them produced on the day of judgment, as well as a minute account of the visit itself.

A pious recluse had an ecstatic vision of the soul of a brother of St Vincent de Paul appearing before our Lord in judgment. The Great Judge was wearing a coat that the brother had given to one of his poor. How could such a Judge and so attired be otherwise than merciful? He said to the poor trembling brother:—

“When I was hungry you gave me some bread, when I was thirsty you gave me some milk, when I was in rags you gave me this coat, when I was destitute you paid my rent. Enter now into the palace that has been prepared for you where there will be no hunger and no thirst, where you will be clothed with garments of glory, where there will be no bailiffs to take away your furniture, and where you will have no rent to pay for all eternity.”

In conclusion, let us listen to the following words of the saintly Ozanam, which as it were sum up what we have been trying to demonstrate:—

“What virtue in fact is more necessary to a Christian association than humility? Does it not, by inspiring self-renouncement and checking opinionativeness, render our meetings peaceful and friendly; does it not banish from them that most terrible calamity, susceptibilities of self-love and personal discussion? Does it not teach us never to desire the first place among our associates: to accept dignity only as a burden *onus non munus*, and thus prevent a few from absorbing the work destined for all? Does it not, in fine, draw upon those associations who practise it, the abundant blessing of God, since it inspires every one of them to refer to Him at all times, and everywhere, the good that is done, and of which He is in reality the author? Happy the conference of St Vincent de Paul if, through the protection of their holy Patron, they faithfully cultivate this virtue.”

The discussion was opened by THE RT. REV. MGR. AMIGO, Bishop of Southwark, who delivered a characteristic address, in the course of which he referred to the valuable work that had

been accomplished by the Society in this and other countries, and to its general progress. His lordship, in speaking of the membership, expressed the hope that the interest of a greater number of young men would be stimulated in the Society, and that many more would become identified with it. Mgr. Amigo had much that was interesting to say with regard to the spirit with which the work was carried out. They must not give their charity, he said, as if they were relieving officers. They must show the poor that they were in true sympathy with them, and that they were actuated by the true Christian spirit.

BROTHER THE HON. C. WILMOT (Port Elizabeth) said that the St Vincent de Paul Society might do much to break down class hatred and to oppose the spread of the evils of socialism. The socialist and the anarchist were the sappers and miners of the army of the devil. They were trying to do away with Jesus Christ and with the Divine authority of the Church. In conclusion, the speaker emphasised the importance of impressing upon mothers their duty of seeing that their children thoroughly learnt their Catechism, and thus enable them to hold their own when the doctrines of the Church were attacked by the agents of the devil.

BROTHER WEGG-PROSSER (London) said it was not so much the amount of work they did that mattered; it was the spirit in which it was done.

CANON WORTHY (Shibden, Halifax) dwelt upon the importance of looking after Catholic boys after they had left school. Much, he thought, could be done in this direction by the St Vincent de Paul Society, and many souls that were lost through not having anyone to look after them and take an interest in them might be saved by the Brothers. The Canon referred to the work of the late Brother Chilton Thomas in Liverpool, and to its valuable results, and exhorted the Society to do what it could in the matter.

THE VERY REV. DR BRAY (Leeds) said he hoped that the result of that gathering would be the further spread of the Society and a great increase in the membership.

FATHER GUY (Masham, Middlesbrough) said that the fact that Catholic children went to their religious duties from school made them regarded as a part of their school life, and, when they went out into the world, there was a danger of them forgetting them with their lessons if they were not brought under Christian influences.

BROTHER C. E. MARSHALL (Manchester) also gave a brief address, making special reference to the efforts of the Society in Manchester and district.

CATHOLIC YOUNG MEN'S SOCIETY

THE SPIRITUAL ASPECT OF THE CATHOLIC YOUNG MEN'S SOCIETY

By E. A. M'LOUGHLIN.

My preamble simply *has* to be in the venerable vein that is so familiar: I regret that I cannot in common honesty depart from the tradition of prefatory diffidence dear to the hearts of most makers of speeches and writers of papers. I ask you, however, to believe in my instance that the humility is unfeigned, the diffidence much more than formal. For ever since your council honoured me with the invitation to contribute this paper, I have been troubled with the thought that is very likely troubling more than one of my hearers at this moment: that the spiritual aspect of a society, of which one of the principal sources of strength and guarantees of good government is the definite position of prominence and power wisely provided by charter for the chaplain, is a subject that, at first sight, is hardly the province of the lay member. I adopt that qualification—"at first sight"—advisedly, for on pondering over my theme, I managed to see one aspect of the case which tempted me to the hope that I could venture to

stand before you with some degree, at least, of fitness. If it be granted that no one is more entitled and better qualified to witness to the ability of the physician and to the effects of his treatment than the patient, it can hardly be denied that I have just as many thousand justifications for writing this paper as there are members of the Catholic Young Men's Society, which—let me remind you—is an association, not of chaplains, but of laymen, having for its objects the mutual improvement of its members, and the extension amongst them of the spirit of religion and brotherly love.

“What is to be the subject of your paper?” asked a friend of mine the other day; and when I told him, his comment was: “But the Young Men's Society has no spiritual aspect, has it?” This came from a moderate man who, I think I am right in saying, has no particular bias against the Catholic Young Men's Society, and it is because his sweeping, and unconsciously unjust, insinuation is characteristic of the attitude taken up by many of our critics, that I have chosen to discuss my theme under three heads: (*a*) The Alleged, (*b*) The Actual, and (*c*) The Potential. I fancy these titles will themselves explain their nature and scope. Something must be said in reference to each of these divisions; but, having given a certain amount of thought to the question, I see no reason for altering a long-held opinion, in deference to which, I propose to devote the bulk of my attention to the third. Let us therefore clear the decks for that purpose, by a cursory consideration of the alleged and the actual spiritual aspects of the Catholic Young Men's Society.

If my above-quoted friend were right, I might as well close here and now. But he was *not* right; and what is more, had he been invited to develop his criticism, he could not have helped qualifying it: his case would, substantially, be that the Society is an organisation, comparatively strong in numbers and successful in results, for supplying recreative inducements to the poorer and weaker of our Catholic brethren to keep out of the public-house, and with a rule—quite incidental—of monthly Communion. Well, that is true, or, to be strictly accurate, is a portion of the truth. The Catholic Young Men's Society *is* what is covered in that rough definition—but it is, in addition,

much more. However, let us take such a critical estimate and see if it presents any aspect worthy of being called spiritual. In the first place, poverty, as even Suburbia in altruistic moments declaims, is no crime: it may be sordid and unlovely to the æsthetic, it may be irritating to the selfish, it may even be often blameworthy, but so far from being *per se* criminal, it is, indeed, the surest and clearest title to the special love of One Who, with heaven and earth to His credit, voluntarily chose poverty for His human lot. In the second place, weakness is inseparably part and parcel of our heritage from Eden, and whatever our condition as to purse, power, gifts, or environment, we cannot hope to escape it. Suburbia often forgets this, like the man in the Gospel who went up into the Temple to pray, and misspent his time in reciting his self-supplied testimonial. It is trite to say that we are all weak, and no less trite to add that the nearer we approach to a complete realisation of our weakness, the greater becomes our ability to combat it; for of that realisation is begotten the perfect Christian wisdom: that the strength of the All High is as indispensable as it is available. In the third place, I need hardly do more than state, that a slum environment is, both positively and negatively, one of the greatest imaginable hindrances to a practical Catholic life. To say this is not, of course, to close one's eyes to the truth that virtue—sweet, seemly, and heroic—flourishes in many a mean court and alley in every large city; that in many a patch of hard soil, unwatered by the dew of human sympathy, unwarmed by the sun of human prosperity, the flowers of faith, hope, and charity bloom in beauty and vigour, in the midst of a sadly full crop of unlovely weeds. One notes these blooms with humble awe and heartfelt gratitude; one realises that they are exotics—that they gained their grace and strength in the more generous soil of a fairer garden, and is it not meet that something should be done lest, the fœtid, sunless atmosphere proving too much for them, they wilt and die? Need I elaborate the grim particulars of the miseries, disabilities, and temptations that surround and oppress life in the squalid quarters of our large towns? And if the Young Men's Society did no more than provide harmless recreation for men for whose patronage a gin-palace clamours

at every corner, it would be doing a work of no slight importance. Indeed, I say deliberately in this connection, that the matter for regret is not the number of poor men in our ranks, but is rather the number still standing outside.

But the Society does vastly more than the negative work of competing with the gin-shop for the presence of the Catholic man. Its work is distinctly positive: it aims to build well and enduringly; its scene of operations may be Suburbia equally with Slumdom, and its material is the Catholic Young Man. It is not my province to inquire what it has achieved and is achieving; an abler pen than mine is applying itself to that congenial theme for your stimulation, and so let me pass on to what, in my judgment, is the important matter for consideration. The immediate occasion of our presence in Leeds this week-end, is the meeting of the first National Catholic Congress, and it seems to me an admirable opportunity for estimating the plenitude of our assets as members of the Catholic Young Men's Society: let me, then, attempt to set forth the ideal potential in our organisation, in the humble hope that we may all see that it is one well worthy and not impossible of realisation.

We all know that the salvation of a man's soul is his own particular and very important business. At death, and again at the last great audit, there will be no question of limited liability: in every instance it will be a case of Man in account with his Maker. And so in considering the spiritual value of anything, the question of primary importance is the subjective one. Of what worth to me in helping me to achieve my chief purpose in life, which is the salvation of my soul, is membership of the Catholic Young Men's Society? We can best answer this question—and, indeed, every question pertinent to the examination of our organisation's spiritual work—by reference to our rule book.

I suppose that worthy acquaintance of our younger days, Ali Baba, being, if memory serves, a woodman by calling, was no stranger to the glade that contained the cave in which lay hidden the amazing store of treasure, accumulated, if I am not libelling the gentlemen, by the forty thieves. But it took the "Open Sesame" of Abdallah to reveal to him the hidden and

unsuspected wealth that, in the course of his daily work in the wood, must have been often very close to his elbow. And in somewhat like manner I have to confess that, although no stranger to the work of the Society, it was the special examination of the rule book, as a necessary preliminary to the writing of this paper, that proved the "Open Sesame" for me to an appreciation of the spiritual riches of our organisation.

"The objects of the Society," says our modest charter, "are mutual improvement, and the extension of the spirit of religion and brotherly love. The means adopted are prayer, frequentation of the sacraments, public lectures, a library and reading-room, and a recreation room."

Here let me crave your indulgence for a brief digression, which you are at liberty to dub, according to your impression, either a defence or a definition of my attitude from this point onwards. I claim that in appraising any society or movement, you are quite reasonably and justly entitled to take as your criterion, either its actual good, or (and preferably) its potential better and best in the way of fruit. Persons troubled with the critical habit, especially where that habit arises rather from liver than from light, invariably adopt the reverse method of judgment. Their school is, unfortunately, a popular one in point of numbers, and an enterprising one in point of effort. Often flagrantly dishonest, as the Church in general and the Jesuits in particular have good reason to know, its members, without being of necessity consciously malicious, are always guided by a policy which is without a shred of justification either in reason or charity—indeed, their policy is the very negation of charity, and has been, still is, and will, I fear, ever be the cause of almost 100 per cent. of the calumnies spoken and written against the fair fame of the Catholic Church. In a book I read a short time ago, I happened upon a simile, which I think will explain my meaning to a nicety. If you place a Beethoven sonata before A, who is in his first quarter at the piano, and can just creep through "Drink to me only with thine eyes," to the vocal accompaniment of one, two, three, one, two, three; and before B, a tolerable executant, why settle the merit of the composition by A's assassination? Would it not be more reasonable

and just to form your judgment from B's good performance? And more reasonable still, and still more just, to go a step further and realise that even a Litz or a Paderewski might be unable to exhaust the intrinsic beauty and merits of the masterpiece?

This represents in rough outline the spirit in which I ask you to consider with me the religious value of our Society. Our neophyte, according to the explicit provision of the constitution, is given clearly to understand by the chaplain the meaning of the mission he is undertaking—a mission of mutual improvement and the extension of the spirit of religion and brotherly love. He learns that the principal means to be employed to that worthy end are prayer and frequentation of the sacraments; and then, having signed himself with the sign of salvation, our neophyte promises “by the assistance of God to persevere in this mission, for His Glory and for the Glory of the Holy Catholic and Apostolic Church.” We are considering the ideal in all this, and therefore we may postulate that our neophyte takes his leading part in this ceremony with recollection, appreciation, and honesty of purpose. This being so, what limits are to be placed upon the spiritual riches at his disposal? What bounds to the subjective value of his membership. Shall a man pray and frequent the sacraments without fruit? Do not the spiritual masters remind us that the secret of praying well is to pray on? And need a Catholic audience, composed of those who have taken upon themselves this high and holy mission, be reminded of the strength that comes from the reception of the sacraments—in particular of that adorable Sacrament of the Love, Mystery of the Humility and Miracle of the Might of God Himself? Far be it from me, who aspires only to be taught, to presume to teach, and so let me but say that our neophyte will, without the smallest shadow of doubt, be of the large number of the faithful who hear and gratefully accept the wonderful, wonder-working, epoch-making invitation of our Blessed Lord, through his Vicar on earth, to approach Holy Communion frequently—even daily where possible. We all know from experience how prone human nature is to evil; how easy it is in a world that is busy about gain and pleasure to grow lax; how specious the

arguments with which we humbug ourselves into backsliding, especially as regards approaching the sacraments. This is true of all of us, but especially is it true of the young man living and working amidst the temptations of a busy town. For such, membership of an organisation like the Young Men's Society is simply precious beyond rubies—nay more, is imperative. Let him but join it, and live up to it in the spirit of our neophyte, and he will, surely and unquestionably, be helped to prevail in the unceasing warfare against the adversaries of his soul. So far for the subjective aspect.

Now a brief word about the objective spiritual value of the Society: I shall be disappointed if I cannot cover this in a very few lines.

For the welfare of the Church and the spreading of the Kingdom of God upon earth, two things are necessary: given a devoted clergy and a loyal laity, the Church's well-being is well-nigh assured. The first we have; that goes without saying, although it is equally clear that the work to be done by our priests—I am referring, of course, to Great Britain—is out of proportion to their number. However, we can say with pride and pleasure that we possess a devoted clergy, and it is for us to supply the essential complement—a loyal laity. By "loyal," I mean exactly what the term means. Loyalty connotes a whole-hearted fidelity to a cause; more, it connotes obedience. Fidelity to our holy religion spells a practical Catholic life, which in its turn, includes obedience, which not only loathes and shuns that spirit of criticism which marks the alleged "liberal" in religion, but also lends an ever ready and reverent ear to the voice of counsel, and a sympathetic support—practical where possible—to every movement for the welfare of the Church and her children. It is not hard to conceive the wonderful possibilities that lie beneath the happy state of affairs this indicates. I am not so foolish as to insinuate that persecution would cease, but I am bold enough to assert that persecution would fail. And I further assert, that the mute sermons of the lives of a not inconsiderable population of practical Catholics would do more to bring this land back to her old allegiance to St Peter than anything I can think of. The layman has access to places that are no thoroughfare to

the priest; he can influence, for good or evil, people who are outside the sphere of any definite religious beliefs; and if he be the loyal layman I have tried to describe, his very life, without a solitary word to endorse it, will be an example that might easily win many souls to the light. The aim of the Catholic Young Men's Society is to produce this splendid type of layman. It *can* do it: I do not think that it is fulsome to claim that many of you are already, to revert to the musical figure, seemly executants, and by your lives show the beauty and melody of the work you are performing; I think I may venture to say that many of your chaplains will willingly witness to the self-sacrificing zeal of their young men; that the Young Men's Society rooms are the recruiting ground for lay helpers in the work of nearly every Mission; that many a St Vincent de Paul Conference stands indebted to the practical co-operation of members of our Society. All this is real spiritual work, and as it is not fulsome to claim that many of you are already doing it, and doing it whole-heartedly, so it is not over-sanguine to add that, with goodwill, the rest of us are capable of realising to the full the spiritual value of the Catholic Young Men's Society.

THE C.Y.M.S.: "WHAT IT HAS DONE," AND "WHAT IT MIGHT DO"

By GEORGE MILLIGAN, Hon. Sec. of the Leo League.

Public institutions, like public people, are open to public criticism, and in this respect the C.Y.M.S. certainly does not escape the vigilant eye and ready commentary of the Catholic man in the street. The comments of the latter gentleman are often "painful and frequent and free," and are anything but joy-inspiring to those who are continually plotting and planning for the greater effectiveness of the Society to the Catholic cause in this country. Yet, however much we may dislike it, just and true criticism does good. If there be glaring defects or woeful laxity in any section of the movement, the concentration of a public searchlight on the scene of these evils must be contributive to their repair or reform. But there is a certain type

of critic—and the type is not uncommon—who, with the best of intentions, is unjust in his judgment of the Society, and in his estimate of its worth and work. This critic is usually a very good and pious chap, brimful of high ideals and noble impulses. Gifted himself, he looks in vain, perhaps, amongst his brothers of the particular branch of the Society which he may have joined for others of like lofty views. He meets with disappointment and discouragement, as a rule, because the normal young man far prefers, in his hours of recreation, a game of cards or billiards, to intellectual aspirations or the pursuit of any “noble ideal.” So that unless there happens to be a debating or literary section, our young friend probably leaves the Society in disgust and becomes henceforth an anti-C.Y.M.S. man, holding the distorted view that the Young Men’s Society rooms are merely receptacles for the manufacture of billiard experts and card-sharpers.

Now if one approaches a large painting by some great master too closely, nothing but streaks and blurs meet the eye. In order to realise the skill of the artist and the beauty of the work one must stand back from the picture. The C.Y.M.S. must be examined from the right standpoint by any who would truly gauge the grandeur and effectiveness of its work. Remember that the primary object of the Society is to save souls. And remember, too, that when a Catholic lad leaves school he changes a Catholic environment for the godless atmosphere of the great world outside. What influences begin immediately to operate on him! Non-Catholic employers. Non-Catholic colleagues at work. Non-Catholic companions at play. Non-Catholic places of amusement at night. Non-Catholic literature. All the thousand and one temptations which abound in these days of low moral standards. Even if he escape the countless shoals and reefs which make shipwreck of the morals of so many modern young men, what a danger continually menaces that priceless treasure which was so jealously guarded and cherished in the school of his boyhood—the Faith! His parents may see to it that he goes to Mass on Sundays. But no parental care can keep his eyes and ears free from the impurities and blasphemies seen in printed page, or heard in conversation, from Monday morning till Saturday

night. Against these and other evil influences, influences almost always hostile to the Catholic Faith in this land where, roughly speaking, only one in every seventeen are Catholics, the C.Y.M.S. offers its counteracting attractions. It seeks to coax the young Catholic into Catholic companionship in his nightly recreations. It even seems to pander to his weakness in the encouragement of card-playing to the extent it does. But the deliberate purpose and object behind is surely very visible, and quite justifiable. The public-house, the low music hall, and the streets hold out their perpetual attractions. The rooms of the Society at least bring Catholics together within the shadow of the Church. The influence of the better ones amongst them, and of the occasional presence of the priest must be sometimes beneficial. Great opportunities are afforded to an earnest and tactful chaplain. *Some* members will be touched by the periodical address or occasional lecture; and *many*, it is certain, will conscientiously obey the rule regarding monthly Communion, who might otherwise have grown careless and gone astray.

Yet at times one hears the question asked, "What good has the C.Y.M.S. ever done?"

The work of God is not always seen by human eyes. Who can tell how many souls, in the half-century of its existence, have been drawn from the abyss of infidelity by the Society by means of its Catholic atmosphere and Catholic companionship, *even in the playing of a game of cards?* Very, very many, we hope. Again, our members are mostly of the working class. The Society's rooms after the solid benefits of Church and home, is often the only bright spot in the dull round of their existences. In some of the poorer parishes of our city of Liverpool, where coal-heavers and dock labourers daily go forth to fight the strenuous battle of life, the Society comes as an oasis in the desert of grime and labour. It is good to see the very evident pleasure and zest found in their "hour or two at the rooms" after the day's work is done. To such members, and they are not few, the Society is a boon and a blessing, both temporarily and spiritually. And it certainly keeps many a man who feels the need of relaxation and companionship, after his hard day, from the counter allurements of the alehouse. Any person thinking

over these statements, must admit, then, that the C.Y.M.S. has been a force for good in its own particular way hitherto. And in that same manner it is bound to act as a preservative and stop-leak to the faith of our young manhood in the future. If it did no more than this the Society would deserve well of any who love our Holy Faith, and who grieve to see a weaker brother go to the wall spiritually by the loss of his immortal soul.

Apart, however, from this aspect of its work there is another sphere of usefulness in which it is sincerely hoped that the C.Y.M.S. will prominently figure in the future. There are forces at work in this—and indeed in every other—country to-day which are making for the destruction of religion. Only one who mixes much amongst the working classes can conceive the extent to which atheism has spread and is spreading. Irreligion is preached under different guises everywhere. But the deadliest and most dangerous form is to be met with in the materialistic philosophy known as Socialism. Socialism is growing in popularity with the workers. It has obtained a hold which can only be accounted for by the speciousness of its promises, and the undoubted evils of the present industrial and commercial system. Only the poor truly know what the poor are compelled to endure; and the preachers of the “new gospel” of Socialism show a knowledge of the sufferings and wants of the poor which at the outset goes far to win them by its very truth. Yet as the Pope and other great Catholic sociologists have very clearly pointed out, the cure of the prevailing evils lies not in Socialism (which, to speak of one effect alone, would be fatal to the propagation of our holy religion), but in the *awakening of the social conscience* amongst all classes of the community, and the consequent determination, both by private effort and public legislation, to eliminate or at least modify the crying evils under which the workers and the poor of these lands labour. The limits of the present paper do not allow of an examination of the weaknesses of the Socialist programme, nor yet of a detailed exposition of the Catholic constructive policy of reform. There is plenty of cheap literature dealing with both, from the encyclicals of Pope Leo XIII. to the columns of the Catholic weekly newspapers,

the Catholic Social Guild and the Catholic Truth Society are special caterers in this class of literature. The writer simply wishes to point out what might be done by an organisation like the C.Y.M.S. in this connection. His experience is that the insidious poison spoken of has even penetrated the ranks of the Society itself, and made socialists and absolute materialists of men who in good faith believe that there is no alternative between Socialism on the one hand and a narrow, undemocratic and unprogressive Conservatism on the other.

Now the C.Y.M.S. has a numerical strength of about 17,000 members. In that vast Catholic body there are many loyal and zealous young men who, if they realised that the Church stood in need of champions, would spring to her aid. When the great Education menace struck at the roots of our religion in the schools, the mighty demonstrations of protest in the large towns were for the most part engineered by officials of the C.Y.M.S., and the members of its debating societies came splendidly to the front on the open platform as expounders of the Catholic position to the multitude. Herein lies a hope. What they have done before, when the Faith was threatened, they can do again. From those same ranks may there come a corps of modern Crusaders to meet and defeat an even subtler foe than either of the dead and buried Education Bills. Their mission must be to counteract Socialism. A glorious work lies here for the intellectual cream of the societies to take up. But there must be special preparation and study. Our Crusaders are not to go about simply ranting against Socialism and all its works. There is much in the Socialist policy that is not only good but absolutely necessary for the minimisation of poverty. What is wanted is to know exactly where, in the Socialistic menu, truth ends and error begins, and the ability to distinguish between what is Social Improvement and what is necessarily Socialism. A thorough grounding in the great living problems affecting Land, Housing, Unemployment, Government, Poor Law, Labour, etc., and the Catholic attitude to these questions is necessary. Also concerted study and free inter-discussion if possible under an able tutor. Hitherto there has been rather a dearth of clerical Social Experts; but it is heartening to see that our

clergy are taking up this study in grim earnest, and no doubt in the near future such powerful exponents of Catholic sociology as Father James Hughes of Liverpool will be the rule, and not the exception. To working men students such a teacher is a positive godsend.

A course of study will reveal to the student the fact that the Catholic Church is always and ever has been on the side of the weak and the poor against the tyrant and the oppressor, from the days of the Apostles till to-day. Our Socialistic friends would be astonished, perhaps some of our Catholic working comrades also, to see the length to which Catholic leaders of thought go in denunciation of the oppressor of the poor, and in condemnation of the abuse of riches and power. The Church solemnly proclaims through her accredited teachers, as she always has done, that man is but the steward of whatever goods or gifts Almighty God has for a brief time entrusted to him. And the heart of the Catholic working man must be cheered when he hears how champions like Bishop Ketteler in Germany, Bishop Stang in America, Cardinal Moran in Australia, Cardinal Mermillod in Switzerland, and our own great Irish "Lion of the North," and Cardinal Manning in these isles—who all stood out in noble vindication of the rights of the worker, advocating strenuously and openly what have been falsely termed Socialistic remedies, such as a minimum living wage for all labouring people, State intervention and arbitration to ensure decent conditions of employment, abolition of child labour, and many another reform called for by the innumerable evils which the conscienceless dividend-seeking greed of modern commercialism, shorn of its Christian principles, has produced.

Every branch of the C.Y.M.S. should endeavour to produce its social study club this coming winter. Let not smallness of numbers daunt any who are willing to make a start. Here is a serious work for the literary and debating sections, whose training as speakers and writers will indeed make them worthy Crusaders when they have mastered the social subject. The Socialist has had a big start—a quarter of a century—amongst the workers of this country. He has made the most of his time, untiring, unselfish, ubiquitous—he has pierced to the

core of the working world. He has inspired countless earnest apostles from amid the toilers themselves—and is likely to inspire countless more. With cycle and van he has rained forth his cheap literature over the land. His voice is heard on a thousand platforms, and he wins his way to a hearing because, with some show of truth, he poses as the only champion of the worker, and as the pioneer of a coming Utopia where hardship and suffering shall be no more. Labour has listened and is led by him, and is giving him a power and a grip which, some day, will be hard to loose, even if it would.

Let our young men settle down to grapple with this growing and plausible enemy of supernaturalism. There is no time to lose. A study of this thing will teach the Catholic that his *religion does not stand in the way of progress*, does not impede the legitimate aspirations of a long-suffering democracy. No. It will teach him that as a Catholic he stands, not as the partisan of a theological Belief only, but that his cause, the Catholic Cause, our glory and our heritage, is the divine Cause of civilisation, and that all others are but poor human imitations.



GENERAL PROGRAMME OF THE CONGRESS

Friday, July 29th.

1.30 P.M.—Reception of His Grace the Most Reverend Francis Bourne, Archbishop of Westminster, Metropolitan of England, at the Railway Station.

His Grace, who will be accompanied by the Right Hon. the Lord Mayor of London, will arrive by special train, reaching Leeds (Great Northern Station) at 1.15 P.M. His Grace will be met on the platform by the Right Rev. Joseph Robert Cowgill, Coadjutor Bishop of Leeds, and the Right Hon. the Lord Mayor of Leeds, who will be accompanied by their Lordships the Bishops, the Canons of Leeds, the Members of the Reception Committee, and other distinguished persons.

N.B.—The platform will be reserved for those who have received tickets to the Lord Mayor's luncheon.

After the presentation of an address of welcome to His Grace the Archbishop by Mr D. A. Cruse, M.A. (Chairman of the Reception Committee), and to the Lord Mayor of London by Col. Coghlan, C.B., D.L., V.D., J.P., the dignitaries will enter carriages and proceed to the Town Hall by the following route:—Wellington Street, City Square, Park Row, South Parade, East Parade, Victoria Square. The Right Hon. the Lord Mayor of Leeds will entertain His Grace the Archbishop, their Lordships the Bishops, together with the Lord Mayor of London, to luncheon in the Town Hall.

3.30 P.M.—Civic Reception in the Town Hall, admission by Congress ticket.

4.15 P.M.—Solemn Procession from the Town Hall to the Cathedral. Route:—Victoria Square, Calverley Street, Great George Street, Cookridge Street.

N.B.—Admission to the Cathedral is by Congress ticket. All reserved seats will be kept up to ten minutes before the arrival of the Procession, after which the seats will be available to ordinary ticket-holders.

4.30 P.M.—Arrival of the Procession at the Cathedral.

His Grace the Archbishop will be solemnly received at the door, and conducted to the Altar, when the “Veni Creator” will be sung, after which His Grace will deliver the inaugural sermon of the Congress.

Solemn Benediction will follow, given by the Right Rev. Joseph Robert Cowgill, Coadjutor Bishop of Leeds.

8 P.M.—Great Mass Meeting in the Town Hall.

Presidential Address by His Grace the Archbishop of Westminster. A vote of thanks to His Grace will be moved by The Lord Bishop of Salford, and seconded by The Right Hon. the Lord Mayor of London. The following will also speak:—His Lordship the Coadjutor Bishop of Leeds, and Col. Coghlan, C.B., D.L., V.D., J.P.

Saturday, July 30th.

9 A.M.—Solemn Mass of The Holy Ghost, celebrated by The Right Rev. John Vaughan, Lord Bishop of Sebastopolis.

10 A.M.—Meetings of Societies in the buildings of the University of Leeds.

2 P.M.—Meetings of Societies in the buildings of the University of Leeds.

5 P.M.—Solemn Benediction given by The Right Rev. Edward Ilsley, Lord Bishop of Birmingham.

Sunday, July 31st.

8 A.M.—General Communion in all the Churches of the City.

10.30 A.M.—Solemn None.

Solemn Mass celebrated by His Grace the Most Rev. Francis Bourne, Archbishop of Westminster, in the presence of the Bishops of England. A sermon will be preached by the Lord Bishop of Northampton.

3 P.M.—Great Mass Meeting for men and women in the Town Hall. Chairman—His Grace The Archbishop of Westminster, supported by Their Lordships the Coadjutor Bishop of Leeds, the Bishops of Newport, Birmingham, Middlesbrough, Plymouth, Menevia, Portsmouth, Salford, Southwark, Hexham and Newcastle, Northampton and Shrewsbury; The Right Rev. Peter O'Neill, O.S.B., Bishop of Isionda; The Right Rev. Algernon Stanley, Bishop of Emmaus; The Right Rev. William Cotter, Bishop of Clazomenæ; The Right Rev. John Vaughan, Bishop of Sebastopolis; The Lord Mayor of London, The Duchess of Norfolk, Lady Mary Howard, Lady Knill, etc.

The following is a list of speakers:—Lady Winifride Elwes, Miss Coignou, M.A.; Dr Alice Vowe Johnson, F.R.C.S.; Miss Mary Rorke, Miss Zanetti; The Right Rev. Abbot Gasquet, O.S.B.*; The Lady Mowbray and Stourton, Miss Margaret Fletcher.

5.30 P.M.—Solemn Vespers and Benediction given by The Right Rev. Francis Mostyn, Lord Bishop of Menevia.

8 P.M.—Great Mass Meeting in the Town Hall. The chair will be taken by His Grace the Archbishop of Westminster, who will be supported by Their Lordships the Coadjutor Bishop of Leeds, the Bishops of Newport, Birmingham, Middlesbrough, Plymouth, Menevia, Portsmouth, Salford, Southwark, Hexham

* Owing to the unavoidable absence of Abbot Gasquet, his place was taken by the Bishop of Salford.

and Newcastle, Northampton and Shrewsbury; The Right Rev. Peter O'Neill, O.S.B., Bishop of Isionda; The Right Rev. Algernon Stanley, Bishop of Emmaus; The Right Rev. William Cotter, Bishop of Clazomenæ; The Right Rev. John Vaughan, Bishop of Sebastopolis; etc.

RESOLUTIONS—

(1) "That this meeting of Catholics, assembled in Leeds from every part of the country, pledges its unalterable allegiance to the Apostolic See and declares its desire to conform in all things to the wishes of the Successor of St Peter."

Moved by the Lord Bishop of Waterford.*

Seconded by Mr Hilaire Belloc, M.P.

(2) "That this meeting solemnly protests against the continuance of all Catholic Disabilities, and calls upon Catholics in every part of the British Empire to unite in their efforts to remove these blots from the Statute Book."

Moved by The Lord Bishop of Galloway.

Seconded by Mr J. P. Boland, M.P.

A vote of thanks to the Chairman will be moved by The Right Rev. Joseph Robert Cowgill, Coadjutor Bishop of Leeds, and seconded by Mr Councillor Cash of Bradford.

Monday, August 1st.

9 A.M.—Solemn Mass of Requiem, celebrated by The Right Rev. William Cotter, Lord Bishop of Clazomenæ.†

10 A.M.—Meetings of Societies in the buildings of the University of Leeds.

* Owing to ill-health, the Bishop of Waterford was unable to be present. His place was taken by the Bishop of Menevia.

† Owing to the unavoidable absence of Mgr. Cotter, the Mass was sung by the Coadjutor Bishop of Leeds.

2 P.M.—Meetings of Societies in the buildings of the University of Leeds.

5 P.M.—Solemn Benediction given by The Right Rev. Louis Charles Casartelli, Lord Bishop of Salford. Solemn Te Deum.

7 P.M.—Reception and Conversazione in the buildings of the University of Leeds.

Tuesday, August 2nd.

Excursion to Ripon and Fountains Abbey.

Note.—The Most Holy Sacrament will be exposed on the Lady Altar of the Cathedral each day of the Congress, from the Solemn Mass until Benediction.

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